THE

GOVERNMENT

OF THE

CHURCH of SCOTLAND

FULLY DECLARED.

Wherein is largely for fortifying Order and Uniformitie to be observed in the Realme of Scotland, concerning Doctrine, administration of the Sacraments, &c. [illegible]

Together with an Act of Parliament, and several Acts of the generall Assemblies for rectifying and confirming the same.

EXODUS 25. 9.

According to all that I shew thee, after the patterns of the Tabernacle, and the patterns of all the [illegible] thereof, even so shall you make it.

Printed at London. And are to be sold by John Saterley, at the Angel in [illegible]

1647.

THE PREFACE.

AFter these dark and dreadfull dayes of barbarous blindnesse, & superstition, wherein, by the deceit of dumb dogs, bloudie warres for many yeares had covered the face of this land, it pleased the bountifulnesse of God, in that riches of his love, as not regarding the time of former ignorance, with a marvellous mercy to visit this Realme, by sending, not one Jonah to such a Ninivie, or one Phillip to such a Samaria, but first few, since many, and all faithfull, holy, wise, frack to preach the Gospel in Scotland, as in another Antiochia. At the terrour of these Trumpets, like smoake before the winde, were quickly driven away, not onely the darknesse of Idolatrie, and damnable dissension among the members of this kingdom, wherein consisted the strength of that bloudie beast, by whose tyrannous crueltie, and deceivable wayes, Princes and People, were shamefully abused, and often compelled with the clawes of violence to shed the bloud of the Saints; yea, to keep the booke of the unchangeable Testament of Jesus Christ, under the cover of a strange tongue, as a clasped booke that it should not be read: but also, many of that Antichristian sect, who in the time of persecution had used the curious Arts of that kingdom of lies, and service of Baal, were turned to the truth of God, and preached the word of his grace, so that in a short time that Romish Jericho fell, the people that sate in darknesse saw a great light, and where the power of Satan had prevailed, the Throne of Christ was set up, the word increased, and the Lord added to the Kirke from day to day, such as were to be saved; so magnifying the strength of his owne arme against his enemies, in that prosperous time, that neither proud Anakims, nor craftie Gibeomites, were able to stand before the Spirit that spake in these men of God, when they were but few: and though they walked in the flesh, yet did they not warre after the flesh, but by the spirituall armes of bold Preaching, reverent ministration of the Sacraments, and sincere ruling of the flocke of Christ with discretion, and without partialitie, and alwayes praying, and often fasting, they banished Atheisme, Barbaritie, and Papistrie, quenched the fire of contentions, prevented dangers, planted the Kirkes, teached and perswaded great and small, poore and rich, and persons of all estates, to professe the Evangel. And howsoever they were daily crossed with deceit, and opposition, so led they diversity

in the hand of amitie, that all things concerning the great worke of that glorious reformation, to the praise of God, and the comfort of the godly, were wisely and firmly appointed. In those happy dayes the servants of the Lord, in love were like Jonathan *and* David; *in courage like Gideons* 300. *in unitie like the Saints that first received the Gospel; in care and diligence like the builders of the wall of Jerusalem, and so marching like the Lords Armies. Then were they neither despised nor abhorred, but received as the Angels of God; and yet in the Lords troupes, neither for worke, nor war, were there to be found any pompous Prelate, Abbot, Prior, Bishop, or Archbishop, that loves to shine in dignitie, and rejoyce in rent, with the contempt of their brethren, and neglect of the Lords service. O Scotland! what was then thy felicitie? Then didst thou sing & shout with the voyes of joy:* God will arise, and his enemies shall be scattered; they also that hate him shall flye before him. Thou hast brought a Vine out of Egypt. Thou hast cast out the heathen, and planted it. Thou madest roome for it, and didst cause it to take root, and it filled the land, &c.

The superstitious ignorant, the perverse Papist, the craftie Parasite, and the self-loving Politician, the Christian coloured Belly-god, and the loose-liver, the time-server, and all the sorts of that filthy sect, that hates to bee reformed, often conspired against the building of that glorious Temple, but all in vaine; for by the power of God they were disappointed. Yet in these last dayes some dangerous Dalilah *hath betrayed* Sampson; *and told wherein his strength lay, with no lesse hurt to this Kirke, then was performed by the false brethren, who were craftily sent in, and crept in privily among st the faithfull, to spie out their liberty which they had in Christ Jesus, that they might bring them into bondage. It is cleerly knowne to many in this Kingdome, and in forraine parts, what a wall for defence, and a band for peace, and progresse of the Gospel, was that heavenly discipline, whereby brotherly amitie, and sacred harmonie of Prince, Pastors and Professours, were so continued and increased, that all, as one man, did stand together for the Doctrine, Sacraments, and Kirke government, against the adversaries either lurking or professed. It was the hedge of the Lords vineyard, and the hammer whereby the hornes both of adversaries, and disobeyers, were beaten and broken. And of this happy mean it might be truely said, that in the strength of it, more then by our owne vertue, were we strong and prevailed: And to sharpen our love it is thus written by a stranger, but a friend.* Albeit it be necessarie, that they who have their Citie in heaven, repose altogether thereupon, yet nothing should let us to behold, as it were, heaven

upon

upon earth, that is, the power of God in his owne, &c. By moſt evident reaſons I judge the Kirke of Scotland to be of this ſort; In the which, the many mightie, and long continuing aſſaults of Satan, the like whereof, as I thinke, no Nation ſuſtained, could neither defile the puritie of doctrine, nor bow the rule of right diſcipline. This is a great gift of God, that he hath brought together to Scotland, both the puritie of Religion, and Diſcipline, whereby, as in a bond, the doctrine is ſafely kept. I pray and beſeech you ſo to keep theſe two together, as that ye may be aſſured, that if the one fall, the other can no wayes long ſtand.

It cannot be denyed, but by the ſpace of fifty yeares and above, Scotland ranne well, the Doctrine was in ſuch ſort preached, and Diſcipline appointed, and practiſed; yea, both profeſſed, eſtabliſhed, and conſtantly defended; not onely by thoſe faithfull men that went before, but by them who followed, and yet live, in ſuch concord of Kirk and policie, that the like thereof is ſcarcely to be found in Storie, or ſeene with eyes in any Nation, ſince the revelation of the Myſterie of the Goſpel to the firſt Apoſtles. But now of late, with pitie to ſpeake it, no uncircumciſed Philiſtim, or Aſſyrian, but ſome of the Diſciples, deſirous to ſit at the right hand, and pretending to reſtore againe the Kingdome to Iſrael, the Kirke to her old rents, and priviledges, at firſt did mince, and ſparingly ſpeake, but afterward practiſe and loudly preach; that, except after the manner of other Nations, the Kirke of Scotland admitted againe Prelates, the Princes of that wicked Hierarchie, with ſome untruſty traditions, and change of things indifferent, as they terme them, but in effect the diſgracing of Paſtors, ejecting of Elders, deſtroying of Aſſemblies, and Faſhioning, Doctrine, Diſcipline, Sacraments, Confeſſions of Faith, Formes of prayer, and all in a new ſhape; it cannot be ſaved, nor vindicate from povertie and contempt, but by the meanes of this maladie obtruded for a remedie. Not onely theſe evils, how ſoever at the beginning ſeeming ſmall, hath ſo growne, that like neſtles in a fowle ground, they not onely bud and bloome; but abundantly bring forth diviſions, diſſenſions, and unkindly contentions among brethren, to the great joy of the enemies, and griefe and offence of them that feare God. This ſtrange fire hath entred into the Cittie of God, and horriblie burnes on: and yet is it ſo, that ſuch as may, will not, and ſuch as are willing, cannot, and they that ſhould be firſt, are leaſt zealous and forward to offer their paines, either to cleare and defend the truth, to pacifie their brethren, or to pleade the cauſe of Diſcipline againſt the calumnies and cavillations of ſuch as by promoting of novelties, ſeekes promotion; but uncharitable ſpeeches, and peſtiferous pennes of diſſenſion, fretting

fretting as a canker, increaseth unto more ungodlinesse; dangerous dissolution, the daughter of division, and the undoubted fore-runner of desolation daily proclaimes the defacing, if not the fall of this reformed Kirk. As if no care should be taken that the Spouse of Jesus Christ, who so long like a chaste Virgin hath shined in purity before her Lord in this land, should now be stained with Corahs ambition, Balaams wages, and Esau's prophanenesse, Altar against Altar, and Brother against Brother. In this case, so pitifull, and good cause so universally neglected, if not deserted; it should be our hearts desire, and prayer to God to be found faithfull, when with griefe we may justly say of the old friends, and new adversaries of Discipline. It is time for the Lord to worke, for they have destroyed thy Laws: And of her constant friends boldly avow, Therefore love they thy commandements above gold, yea above most fine gold. Could this pragmaticall course of dangerous desertion from a truth so long professed, whereof none, or few can be ignorant, worke in our hearts, now almost luke-warme, a laborious love, and holy zeale for that truth whereof we are perswaded, we might then be fully assured, That as it was said in the booke of the warres of the Lord, what he did in the red sea, and in the brooks of Arnon, the banners of his power being displayed for Israel, as well at their entrie into Canaan against the Nations, as at their comming out of Egypt against Pharaoh: so through the wonderfull working of his equivalent power, and unchangeable love, it should be remembred in the Records of the reformed Kirkes of Scotland, that what he did first in substance, that he did last in ceremonie, making the end of his own worke against Apostates from Discipline, professed by themselves, and in that respect renters of brotherly unitie, and dividers of brethren, answerable to the happy beginnings thereof against cruell persecutors, and wicked Hereticks. Is the Lord changed, because he changes the manner of his working? God forbid. For although hee declare not in out times who belong to him by miraculous fire sent from heaven, as in the dayes of Eliah the earth opens not her mouth, as in the dayes of Corah; he raines not showers of Brimstone upon the Sodomites of this age he turns not such as looke backe into pillars of salt to season others, neither is his favour manifested towards his owne secret ones, in earthly & visible blessings, so wonderfully as of old; yet the God of Israel is our God, & the God of the old Testament is the God of the New, & better Testament, having still a secret & equivalent providence most wisely disposed, & framed for the weale of his Kirk, according to the diversitie of the ages succeeding one after another. So that no wise heart perceiving the course thereof could wish another then the present, howsoever the follie of Infidelitie blindes men to affect the miracles, ease and outward

prosperitie

sperities of former generations, and if these faile, to cast themselves headlong in desperation, defection, or Atheisme. Yea, because hee workes not as before, in their haste, they conclude, that he workes not at all. It were our wisedome, who live in the last times, rather to determine with our selves, that as in great and extraordinarie plagues, small and common diseases are swallowed up; so will the Lord, leaving all other warnings, have all eares to be lift up in feare, to the hearing of the loud Trumpet of the Gospel, summoning all flesh before the judgement seat of Christ, that they may most of all tremble at that last sentence, which debarres men for ever from the face of God, and in the meane time, will have the life of his owne children hid with Christ, that in a holy conformitie with him, they may by many afflictions enter into his Kingdome. As the present prosperitie of the common sort doth make their feare the greater; so the crosses of the Kirke should make them with the greater courage to lift up their heads, and while the day of their redemption drawes neer, to walk with the greater fidelitie in their vocations, building the house of God with the one hand, & fighting with the other, against enemies of all sorts, especially these Sanballats, and Tobiahs, who labour to make other Kirkes abroad, and a great number of the Pastors and People at home, to thinke that a great part of the walls of Christs Kirke, builded within this Nation, since our deliverie from the Romish captivitie, are so weake, that if a Fox shall goe up upon them, he should breake them downe. And now forsooth the new worke rising in place of the old to be more firme, and of the old foundation, when the mysterie of iniquitie, after long working in secret was seen manifested, there was a new face brought upon the Kirke. The pure fountaines of holy Scripture troubled with the puddle of trifling traditions, ceremonies brought in, and will-worship, and damnable Idolatrie set up, Apostolicall Discipline abolished, and Papish policie exalted. Yet such is the wilfulnesse of men, knowing the weakenesse of errour, and force of the truth, that multitudes in the succeeding times have not blusht to bring in these novelties under the name of ancient verities; yea, without shame, or feare, to affirme that this last was the primitive and naturall face of their mother. It may be seene in these dayes, that after a large time, this second mysterie working under cover, yet alwayes perceived by some in this Land, is now at last brought to light, according to the warnings of the wise watchmen of this Kirke, and hath changed the comely countenance of Christs Spouse, further then the lovers of the truth would have thought, into the Antichristian complexion of that whore of Babel, and without Gods preventing mercie, and our speedy repentance, she losse of a great substance for a foule conformitie; and yet, howsoever all men cry, that the ancient way

was the beſt, and as they love honeſtie, they will be the ſonnes of conſtancie, and firmely retaine the antient Diſcipline of the reformed Kirke of Scotland. They have renounced nothing, they have abjured nothing; yea, if any whiſper of a fall from the firſt love, they are quickly marked, as wilfull pleading for ſhadowes, and making of ſchiſmes: and ſo ſuch as would ſtrive to ſtand, muſt ſuffer for their fault; who hath wrought the change. As that old Painter, intending to repreſent the body of Hercules, expreſſed nothing of the lineaments of his face, ſtature, or members, contenting himſelfe with the reſemblance of the Lyons skinne, which hee was wont to carrie, as the badge of his ſtrength, and Trophie of his honour: So ſome of his Prentices, for the beautifull face of this Kirke, and heavenly proportion of her divine Diſcipline, do ſet before the eyes of men of this time, who never ſaw the faire face, nor felt the ſtrength of ancient order, that roaring Lyons skinne of Epiſcopacie, the greateſt monſter that this Kirke had conflicted with; in the moſt part of her meetings, and whoſe skin within theſe few yeares was commonly repute amongſt the reſt of the ſpoyles taken from her enemies. As it was the courage of wiſe Cato againſt the bragges of arrogant Greekes, perverting all veritie and antiquitie of Hyſtorie, and uſurping the honour of the invention of all things, to write a booke de Originibus, for vindicating the truth from uſurping preſumption: And as in later times many have happily labored in diſcovering the Roman inventions, and bringing to light the beginnings and progreſſe of errour and idolatrie, creeping in and corrupting that Kirke; It were likewiſe to be wiſhed, for the weale of this Kirke, and her cauſe of controverſies, that the Acts of the generall Aſſemblies, ſo often viſited and prepared for publicke uſe, were now according to the intention and care of the Kirke, together with the bookes of Diſcipline, which ſhould be lights for direction, and lawes for diciſion of controverſies ariſing thereabout, faithfully peruſed and printed.

For the preſent neceſſitie, ye have here the firſt and ſecond bookes of Diſcipline, with certaine Acts of the Kirke for clearing your doubts, and confirming the truth againſt ſuch, as delight in vailes of obſcuritie, and circuits of circumvention. As there was never any miracle wrought for confuting of Atheiſts, becauſe every work of God is a miracle againſt them; ſo there needs no argument, to ſtop the mouthes of adverſaries for Diſcipline, who would ſeem to ſtand to their own oath and ancient profeſſion, becauſe every line almoſt of theſe bookes, will be an argument againſt them. If truth ſhall obtrude her ſelfe to the knowledge of men, not ſuffering them to be ſo forgetfull and ignorant, as perhaps they would ſeeme, God forbid that any ſhould thinke that his reſolution to be rich and ſtately, ſhould ſo ſup-

preſſe

presse his light, and stay his mind from thinking that true, which we would wish were false, that were the sinne of a wittie malignant: Hæc est summa delicti nolle agnoscere quod ignorare non potes: *It were much better, that as many as through ignorance of the established order in the Kirke have beene misled, would now repent their negligence and dangerous course, when they shall see a good daughter of an evill mother. This truth brought to light to be the fruit of our division, As persecution in former times hath brought forth purity, and heresie the truth of doctrine; so hath this fit of distraction among brethren brought this draught of Discipline to the view of the world; to so many as have stood, by the grace of God, to the defence of their profession, a strong confirmation; and to such as are tossed with doubtings, a cleere resolution. Let it be no derogation to the truth here expressed, nor to the labours of these faithfull Fathers, who penned and put in Register the same, but a great imputation and guiltinesse lying upon the succeeding age, who deprived themselves of such a benefit, and the Kirk of such a defence. Though the booke of Gods covenant lay long hid in the Temple, yet Josiah rejoyced when it came to light. Very Jezabel could not be stayed from magnifying of Baal by all the dashes hee suffered from heaven and earth: And should not Christians be ashamed to be lesse affectionate to Veritie, then she to Idolatrie, and namely a truth concerning Christs Kingly Office, and the Ministers of his Kingdome; without the truth whereof we can neither have comfort of his Prophecie nor Priesthood. It is the Lord his great mercy, that in the reformation of this Kirk he hath beene preached, and professed, King, Priest, and Prophet. And it shall be the glory of this Land thankefully to acknowledge that incomprehensible benefit, and alwayes carefully to keepe whole without rent, and to carrie a reverent estimation to the great worke of the glorious reformation of this Kirke. For this effect ye must arme your selves against the Lords of tongues, who have said,* with our tongues will we prevaile. *Of that generation some will dash you by the name odious of Puritan, & yet one of that Lordly sort is forced to confesse, that Scots Professours are unto him Puritanes from the forme of externall government, but not from Religion; which both is and may be one and the same, where the externall forme of government is different and contrary; who albeit they be miserably taken with that their owne forme, yet in the rest of the doctrine they are sufficiently Orthodox. Others, like wicked creditors destroying the obligation whereby they are bound for dutifull obedience, summarily deny, that ever this Kirk had any approved discipline, except that which is printed and placed in the Psalme bookes. A third sort, making such Pastors, who at the*

beginning were called Super-intendents, to be figures, patterns, forerunners, or lieutenants of Bishops, such as now are, would move the world to beleeve that they follow the first Discipline. A fourth kinde, wandering in the wildernesse of unbrounded indifferency, takes upon them to determine all doubts of discipline, by honour, ease, or gaine. And some, of Gallio's disposition it may be, hidly esteeming all Religion a matter of speech, spare not to proclaime, that striving about such trifles is needlesse. For your incouragement against such, and others of the like disposition; it hath pleased the Lord to set on worke our pens; and in his owne time, if presumption bee obstinate, hee will inspire them with greater love of his truth, to whom he hath given knowledge in measure above them who hath put to their hand; and increase their knowledge, in whose hearts he hath wrought some love, howsoever their knowledge be far inferiour to many of their who stand for the truth.

It is to be remembred, that the true friends of discipline are the Ministers of the blessed Evangel of Jesus Christ, agreeing in doctrine, and administration of the Sacraments, and the people of this Realme that professe Christ, as he is now offered in his Evangel, and doe communicate with the holy Sacraments (as in the reformed Kirke of this Realme they are publickly administred) according to the confession of Faith; and that such as were clothed with the Kirk-rents, or greedily gaped after the same, as Abbots, Priors, Prioresses, Bishops, Commendatairs, and other sacrilegious usurpers of Kirk-livings, as they had place in policie, and credit in Court, or Councell, either professedly or craftily, have resisted the course of the Gospel, and the discipline thereof, as may be seen in these conflicts, whereby the Kirke hath ever striven for deliverance from their usurpation; till now the zeale of benefices having devoured the zeale of discipline, old opposites are thought to be her most loving familiars, and her old friends her greatest enemies. A strange Case, and yet very casuall for the Kirk by seeking worldly preferment, to lose spirituall servants, as one said, Never a Minister got a great Benefice, but hee spilt it, or it spilt him.

Item, that under the name of discipline is to be understood not onely the particulars expressed in these two bookes, but also the Acts, Constitutions, and practises agreed upon, and recorded in the Registers of the Generall and Provinciall Assemblies, Presbyteries, and Kirk Sessions.

Thirdly, to consider the different conditions of the Kirk in her infancie, in her growing, and in her ripe age, and accordingly to accommodate the discipline to practise, as the condition of the time permitted or required,

and

and wisely to distinguish betwixt the Kirks purpose and intention in every particular, and their possibility to performe and practise, as circumstances concurred, or were contrary: As for example, they intended resident Ministers, one or moe, as Kirks were of largenesse, with Elders and Deacons. Item, *Doctors of Divinitie for Schools, Assemblies generall, provinciall, weekely meetings for the interpretation of the Scripture, which afterward at Edinburgh the 7. day of July, 1579. were judged to be a Presbyterie: And they abhorred Anarchie, Oligarchie, and Hierarchie: but with great paines and frequent meetings was abuses condemned, and order established; so that for lack of ordinary Ministers planted, & in that respect lack of lawfull Assemblies, they were forced occasionally to use Super-intendents, and Visiters of Countries, who afterward in the generall Assemblie holden at Edinburgh the 4. of August 1590. when Presbyters were well and orderly constitute, were declared neither to be necessary, nor expedient.*

Fourthly, the first and second booke of Discipline, penned by the Ministers of the reformed Kirke, and the first booke at the charge and commandement of the great Councell of Scotland, subscribed by the greatest part thereof, and afterward by many more, as may be seene in the Acts of the Kirk: the second booke standing insert in publick Register of the Kirk, ordained to be subscribed by divers Acts of the Assemblie, and confirmed by practise, are both for one end: To wit, to direct reformation in Doctrine, Sacraments, and exercise of Discipline, and to resist Idolatrie and corruptions. The first hath more particular purposes: The second sets down more fully, and particularly the jurisdiction of the Kirk as it agrees, or is distinguished from the Civill Policie, the Office-bearers of the Kirk with their duties, the Assemblies of the Kirk, and distinctions thereof; the Patrimony of the Kirk, and distribution thereof; the Office of a Christian Magistrate in the Kirk; certaine heads of reformation, with the utility of the said bookes, &c. Item, *either of the said bookes confirme the other, and neither of them abolish, or innovate the other.*

(?) D. Calderwood.

ACTS
OF THE GENERALL ASSEMBLY FOR CLEERING AND CONFIRMING THE SAID BOOKES OF *DISCIPLINE*, AND AGAINST THE ADVERSARIES THEREOF.

For the First Booke.

BEcause the lives of Ministers ought to bee such, as thereby others may be provoked to godlinesse, It becomes them first to be tried, after the triall of the Superintendents, if any man have whereof to accuse them in life, doctrine, or execution of their office. After the Ministers, must the Elders of every Kirk be tried, &c. *In that whole ordinance anent triall, and in the Constitution following anent the subjection of all sorts of Ministers to the Discipline of the Kirk, there is no mention of Bishops, or any sorts of Prelates, as not acknowledged to have any place in the Ministry of the Reformed Kirke.* *Edinburgh Iul. 30. 1562.*

Mr. Alexander Gordone, called Bishop of Galloway, making petition for the Superintendencie of Galloway, was refused, because hee had not observed the order of calling Superintendents, and in the meane time was required to subscribe the booke of Discipline. *Where it is evident that by his Episcopacy he might exercise no Ministeriall dutie, and although he was presented by the Lords, yet they would* *Ibidem.*

not admit him to be Super-intendent, except hee subscribed the booke of Discipline. And let this be remembred for the subscription of others, of whom there may be seene a great number at the end of the said booke.

Ibidem. It is concluded by the whole Ministers assembled, That all Ministers shall be subject to their Super-intendents, in all lawfull Admonitions, as is prescribed as well in the booke of Discipline, as in the election of Super-intendents. *Here observe two things, First, that Super-intendents might not doe what pleased them: Secondly, that obedience to bee performed to them was injoyned by the Kirk, and set downe in the booke of Discipline, and in the election of Super-intendents.*

Ibidem. A Minister lawfully admitted, shall not bee removed, but according to the order of the booke of Discipline; so that the said booke is both the warrant of orderly admission, and orderly removing.

Edinburgh Decem. 25. 1562. According to the fourth head of the booke of Discipline concerning the lawfull election of Ministers, the Assemblie ordaines, That Inhibition shall be made to all and sundry persons, now serving in the Ministery, who have not entred into their charges by the order in this same head appointed. And this Act to have strength as well against them that are called Bishops, as others pretending any Ministery within the Kirk.

Edinburgh Decem. 25. 1563. It was thought needfull, for further confirmation of the booke of Discipline, that the Earle *Marshal*, Lord *Ruthwen*, Lord *Secretar*, the Commendator of *Kilwinning*, the Bishop of *Orknay*, Clerk of *Register*, *Iustice Clerke* Mr. *Henry Balnaves*, *David Forrester*, and Mr. *George Buchanan*, or any three, or foure of them, should over-see the said booke, and diligently consider the contents thereof, noting their judgement in writ, and report the same to the next Assembly generall of the Kirk: or, if any Parliament chance to be in the meane time, that they report their judgements to the Lords of the Articles, that shall happen to be chosen before the said Parliament. *By these it is evident, that our Kirk acknowledged the first booke to bee the booke of Discipline, and no wayes to be abolished, but for the use of the Kirk to be further confirmed.*

For the second Booke of Discipline.

Edinburgh Iunii 25. 1564. ANent the causes of the Kirk, and jurisdiction thereof, the Assembly appointed, the laird of *Dunn*, Mr. *Iohn Winram*, Mr. *Iohn Spottiswod*, Mr. *Iohn Willock*, Super-intendents; Mr. *Iohn Row*, *George Hay*, *Robert Pont*, *Christopher Gudman*, *Thomas Drummond*, *Iohn Knox*, *Iohn Craig*, *Iohn Rutherfurd*, *George Buchhanan*, Ro-

Robert Hammiltoun, *Clement Little*, the lairds of *Lundie*, *Elphinstoun*, *Karnall*, *Kers*, and *Thomas Scot* of *Abbotishall*, to conveen the morn after the preaching, and to reason and conferre anent the said causes and jurisdiction.

Ordaines an humble supplication to bee made to the Lords of secret Councell, anent the commission of jurisdiction, supponed granted to the Bishop of S. *Andrewes*, to the effect, that their honours may stay the same, in respect that these causes, for the most part, judged by his usurped authority pertaine to the Kirk, and howbeit for hope of good things the Kirk did over-see the Queens Majesties Commission given to such men, who for the most part were our brethren, yet can the Assembly no wayes be content that the Bishop of Saint *Andrewes*, a conjured enemy to Christ, use that jurisdiction; as also in respect of that coloured commission, he might usurpe againe, his old usurped authority, and the same might bee the meane to oppresse the whole Kirk by his corrupt Judgement. *Edinburgh Decem. 25. 1566.*

The whole Assembly thought meet that certaine brethren be appointed to concurre at all times with such persons of Parliament, of secret Councell, as my Lord *Regents* Grace hath nominate for such affaires as pertain to the Kirk and jurisdiction thereof, and also for decision of questions that may occurre in the meane time, *viz.* Mrs. *John Knox*, & *John Craig* Ministers of *Edinburgh*: The Superintendents of *Angus*, and *Lothiane*, *David Borthwike*, *Thomas Mackcalzan*, *David Lindsay* Minister at *Leith*, *George Hay* at *Rathven*, and *John Row* at S. *Johnstonn*. *Edinburgh Decem. 25. 1567.*

Letters directed from the Assembly by their Commissioners, to the Earls, Lords, and Barons, *viz.* the Earls, *Huntly*, *Argyle*, *Cassels*, *Rothes*, *Marshal*, *Munteith*, and *Glencarne*; to the Lords, *Boyd*, *Drumond*, *Sanchar*, *Heres*, *Yester*, *Cathcart*, Mr. of *Grahame*, *Fleming*, *Levingston*, *Forbes*, *Salton*, *Glames*, *Ogilvie*, Mr. of *Sinclare*, *Gray*, *Oliphant*, *Methven*, *Innermeth*, M. of *Somervell*; Barons, *Lochinvar*, *Garlies*, Shireff of *Air*, *Glenurquher*, Sir *Ia. Hamiltoun*, *Bonington*; Commendatares, *Arbroth Kilwinning*, *Dunfermling*, Saint *Colms*, *Newbottel*, *Halyrood house*, shewing them that the Assembly had of long time travelled both in publick and private, with all estates, continually craving of their honours in speciall, that the course of the Evangell of salvation, now once of the liberall mercy of God restored to this Realme, might continue to all their comforts, and their posterities. And that for the furthering and maintaining *Edinburgh Junii 25. 1567.*

thereof a perfect policy and full liberty might bee granted to this reformed Kirk within *Scotland*, &c.

Edinburgh Iul. 1. 1568. An Article presented to my Lord Regent, That his Grace would cause such as are appointed of the Councel, convene with them that are appointed of the Assembly, to confer anent the jurisdiction of the Kirk, & to decide therein, that time & place may be condiscended upon to that effect, and that it be done before the Parliament.

Edinburgh Iul. 1. 1569. My Lord Regents Grace ordaines the persons nominate in the act of Parliament to convene the time of the next chekker, and define and limitate the jurisdiction of the Kirk, according to the word of God, and act of Parliament made there anent *Extract. act. secretarii consilii, Alexander Hay.*

Edinburgh Martii 5. 1570. Articles pertaining to the jurisdiction of the Kirk to be proponed to the Regents Grace and secret Councell, and sought to bee appointed by them. 1. That the Kirk have the judgement of true and false Religion, of doctrine, heresies, and such like, annexed to the preaching of the word, and ministrations of the Sacraments. 2. Election, examination, and admission of them, that are admitted to the Ministery, or other functions of the Kirk, charge of soules, and Ecclesiasticall benefices, the suspension, and deprivation of them there-from for lawfull causes. 3. All things concerning the Discipline of the Kirk which stand in correction of manners, admonitions, excommunications, and receiving to repentance. 4. The judgement of Ecclesiasticall matters betwixt persons that are in the Kirk, and especially among them that are constitute in the Ministery, as well concerning beneficiarie causes, as others. 5. Iurisdiction to proceed by admonitions, to the processe of excommunication, if need be, against them that rob the patrimony of the Kirk, pertaining to the Ministery, or otherwayes intromet therewith unjustly, whereby the Ministery is in danger to decay by occasion of the poverty of the Ministers. 6. And because the conjunction of Marriages pertaines to the Ministery, the causes of adherence and divorcements ought also to pertaine to them, as naturally annexed thereto.

Edinburgh Apr. 24. 1576. *Sess.* 6. Brethren appointed to make an overture of the policie, and jurisdiction of the Kirk, &c. For the West country, the Bishop of *Glasgow*, Mrs. *Andrew Melvil*, *Andrew Hay*, *James Graig*, *David Cuninghame*; For *Lowthiane*, Mrs. *Robert Pont*, *James Lowson*, *David Lindsay*, *Clement Littil*, and *Alexander Simme*. For *Fyfe*, the Super-intendent thereof, with the principall masters of the Vniversity.

versitie. For *Angus* and *Merns*, the Laird of *Dunne*, *William Chrystesone*, *Iohn Row*, *William Rind*, *Iohn Dunkesone*: for *Aberdene*, Mrs. *Iohn Craig*, *Alexander Arbuthnot*, *George Hay*, and their persons to conveen, ilk country and rank in the places following, *viz.* The West in *Glasgow*: *Lothian*, in *Edinburgh*, *Fyfe*, in Saint *Andrewes*: *Angus*, in *Montrois*: the first Tuesday of *June* next to come, to conser and advise upon the said matter, and to have generall meeting or conventions, two, or one at least, of ilk country, in *Stirling*, the last of *July* thereafter, to communicate and cognosce upon their whole travels and labours taken herein, and to conferre hereupon, and report what they have found, and conceived in the said matter, to the next Assembly.

The brethren depute to the conceiving and forming of the heads of the policie of the Kirk, being called to give account of their diligence, presented the same as they had made partition thereof at the Assembly in *Stirling*. The heads penned by Master *Iohn Row*, and *Iames Lowson*, were read, and nothing said against, except that one of the said Mr. *Iohn*, his Articles was referred to further disputation. All men being required, that had any good reason or Argument to propone, in the contrary to alledge the same; or if they would not publickly reason on the said head, to resort to the said Commissioners, where travell should bee taken to satisfie them; leaving to them liberty also, before the heads be recollected and ordered in one body, to make argument, as they thinke good against the same. *Edinburgh Offab. 1. 1577.*

The Laird of *Dun* thought the head given to him obscure. The Assembly desired him to conferre with the remanent Commissioners the morne at 7. houres, that he may be resolved of the meaning thereof.

The Remanent heads being prolix, were thought good to be contracted in short propositions to be presented to publick reading.

Sess. 2.

The head committed to Mr. *Andrew Hay*, being read in face of the Assembly, nothing was propoued against the same, except the Article anent the suspension of Ministers, referred to further reasoning. *David Forgusone* his part being read, the 18. Article was referred, and nothing spoken against the rest. The points committed to Mrs. *Andrew Hay*, *Robert Pont*, *David Lindesay*, nothing alledged in the contrary. The heads committed to Mr. *Iohn Craig* read, some things were desired to be contracted, and others referred to further reasoning.

Sess. 3.

The whole labours of the brethren taken upon the matter, and argument of the policy being wholly read in publick audience of the Assembly, it was thought expedient that their whole travailes and worke in this matter being now disperſed, ſhould be reviſed and peruſed by ſome brethren, and digeſted and diſpoſed in good and convenient order, to be thereafter preſented to the Aſſembly. And for that effect the Aſſembly appointed the brethren Mrs. *Iames Lowſone*, *Androw Melvill*, *Iohn Craig*, *George Hay*, to conveene together to appoint the houres and place thereto, and to remaine thereat while the matter be brought to an end. And in the meane time, if it pleaſe any to reaſon with them in the matter, to have acceſſe thereto.

Sess. 6.

Commiſſioners directed from this Aſſembly to the Regents Grace for informing his Grace anent the travels of the Kirk in the matter and argument of the policy, returned, and reported, his Grace liked well of their travels, and labours they tooke in that matter, requiring expedition, and haſty outred thereof.

Sess. 9.

The brethren appointed to collect the heads of the policie preſented of before, reported the ſame gathered and collected in order, and digeſted in one body, and all men were required, that had good reaſon, or argument to propone, to offer them thereto. Three heads were called in doubt, One *de Diaconatu*, another *de jure Patronatus*, the third *de Divortiis*, wherein they were not reſolved, nor ſatiſfied. As to the reſt, nothing was thought in the contrary, nor opponed thereto.

Theſe three heads ſtanding in controverſie, and diſputed *in utramque partem*, yet further diſputation was reſerved to the morne to any man that liked to take the part of reaſoning upon him againſt the ſaid heads. Becauſe the matter of the policy of the Kirke collected by the brethren, is not yet in ſuch perfect forme, as is requiſite, and ſundry things are largely intreated, which would bee more ſummarily handled, others required further dilatation, for recollecting thereof, and putting the ſame in good order, and forme, and for avoiding of ſuperfluity, and obſcurity, the ſubſtantialls being kept, The Aſſembly preſently hath willed their beloved brethren, Mrs. *R. Pont*, and *Iames Lowſon*, to take travell and labour in the premiſſes. And to the effect, that the worke may bee the better

better compleat, and in readineſſe againſt the next generall Aſſembly, which is ordained to begin at *Edinburgh* the 25. of *October* next to come, the Aſſembly hath ordained their brethren the Laird of *Dun*, Mrs. *Alexander Arbuthnot*, *Andrew Melvill*, *John Craig*, *Andrew Hay*, *George Hay*, *John Row*, *David Lindeſay*, *John Dunkeſone*, to aſſemble & convene together the 19. of *October* next in *Edinburgh*, to reviſe and conſider the travels of the ſaid brethren, that the ſame may be the more adviſedly proponed publickly, as is ſaid. In the mean time ſuch as pleaſe to reaſon in the matter, to have acceſſe to the ſaid brethren. And likewiſe ordained the viſitours of Countries, to make intimation to the Barons, that the ſaid work is in hands, and to be treated in the next generall convention, deſiring their preſence and concurrence thereto.

Becauſe the matter of the policy, and juriſdiction of the Kirk, committed to the recollecting, forming, and diſpoſing of certain brethren, being now preſented by them, was thought expedient to be propounded and intreated the morne after the reading of the generall heads thereof, The whole brethren were required to adviſe with themſelves, if they found any other head neceſſarie to be diſputed then thoſe, and to ſignifie the ſame to the Aſſembly the morne. My Lord Regents grace deſired the Aſſembly to proceed forward earneſtly in the policie, wherein they were labouring, and to put the ſame to an end. *Edinburgh Octob. 25. 1577.*

The reſt of this day being conſumed in examination of the travells taken upon the policie, as is noted thereupon to the next Seſſion, the Aſſembly ordaines it to be proceeded further in.

Seſs. 6.

This Seſſion being wholly imployed in reaſoning upon the heads of the Juriſdiction of the Kirk, the ſame argument was ordained to be followed out the morne, ſo farre as time may ſerve thereunto.

The heads of the policie and juriſdiction of the Kirk being wholly read, and thought good that the ſame ſhould be preſented to my Lord Regents grace, as agreed upon by reaſoning among the brethren, ſaving the head *de Diaconatu*, which is ordained to be given in with a note, that the ſame is agreed upon by the moſt part of the Aſſembly, without prejudice of further reaſoning, to the effect that the ſaid heads may be put *in Mundo*, diſpoſed and ſet in good order, according to the mind of the Aſſembly, The Aſſembly hath willed Mrs. *Iames Lowſon*, *Robert Pont*, *David Lindſay*, and the Clerke of the Aſſembly to labour with diligence therein, and the ſame *Edinburgh Octob. 25. 1577.*

same being put in *Mundo* by them according to the originall to be seene, and revised, by *John Dunkeson*, *David Forguson*, the Laird of *Dun*, Mr. *Iames Carmichael*, and *John Brand*, and being seen by them according to the said originall, to be presented by the said Mrs. *Iames Lowson*, *Robert Pont*, and *David Lindsay*, together with a supplication penned and delivered to them by the Assembly unto my Lord Regents grace, and in case conference and reasoning bee sought by his grace upon the said heads presented to his grace, the Assembly hath ordained the Laird of *Dun*, Mr. *Patrick Adamson*, *John Craig*, *John Row*, *Alexander Arbuthnot*, *Androw Melvill*, *Iames Lowson*, *Robert Pont*, *David Lindsay*, *Androw Hay*, *George Hay*, and *John Dunkeson* to concurre and await upon the said conference, as they shall be advertised by his Grace.

Edinburgh April. 24. 1578.

For as much as the generall Assembly hath thought meet, that the travels taken by them upon the policie, shall be presented to the Kings Majesty, and his highnesse Councell, it was found meet that before the copies thereof were delivered, they should be yet reviewed and over-seen by Mrs. *Robert Pont*, *Iames Lowson*, and *David Lindsay*, and being written over, according to the originall, one copy should be presented by them to his highnesse, with a supplication penned by them to that effect, and another copy to the Counsell. The time to be at the discretion of the said brethren, so it be before the generall fast. And in case conference and reasoning be craved upon the said heads, the Assembly hath nominated Mr. *Iohn Craig*, *Alexander Arbuthnot*, the Laird of *Dun*, *William Christeson*, *Iohn Row*, *David Forguson*, *Robert Pont*, *Iames Lowson*, *David Lindsay*, *Iohn Dunkeson*, *Androw Melvill*, *Androw Hay*, *Iames Craig*, to concurre and convene at such times appointed by the King and Counsell as advertisement shall be made to them by the said three brethren. And that the said Commissioners at the said conference, reason also in the head of the ceremonies, and how farre Ministers may meddle with civill affaires, and if they may vote in Counsell or Parliament,

Edinburgh 24. April, 1578.

It was required, that if any brother had any reasonable doubt, or argument to propone anent the head *de Diaconatu*, that hee should be ready the morne to offer his reasons, where hee shall bee heard and resolved.

According to the ordinance made yesterday, all persons that have any reasonable doubt, or argument to propone against the head of the policie, were required to propone the same, and none offered any argument to the contrary. The

The generall Assemblie of the Kirk finding universall corruption of the whole estates of the body of this Realme, the great coldnesse and slackenesse in Religion in the greatest part of the professors of the same, with the dayly increase of all kind of fearefull sinnes and enormities, as inceast, adulteries, murthers, and namely recently committed in *Edinburgh*, and *Sterling*, cursed sacriledge, ungodly sedition and division within the bowels of the Realme, with all manner of disordered and ungodly living, which justly hath provoked our God, although long-suffering and patient, to stretch out his arme in his anger, to correct and visite the iniquity of the land, and namely by the present penury, famine, and hunger, joyned with the civill and intestine seditions, whereunto doubtlesse greater judgements must succeed, if these his corrections work no reformation nor amendment in mens hearts. Seeing also the bloudy conclusions of the cruell Councels of that *Roman* beast, tending to extermine, and rase from the face of all *Europ*, the true light of the blessed word of salvation: for these causes, and that God of his mercy would blesse the Kings highnesse, and his regiment, and make him to have a happy and prosperous government, as also to put in his Highnes heart, and in the hearts of his noble Estates of Parliament, not onely to make and establish good politick lawes for the weale and good government of the Realme, but also to set and establish such a policy, and discipline in the Kirk, as is craved in the word of God, and is contained, and penned already to be presented to his Highnes, and Councell, that in the one, and the other, God may have his due praise, and the age to come an example of upright and godly dealing. Therefore the Assembly hath ordained the Act preceding hereanent, to be precisely kept in all points. *Ibidem.*

Forasmuch as in the last Assembly commission was given to certaine brethren to present to the Kings Highnes and Councel, the heads of the policie of the Kirk, with a supplication to his Grace: The Assembly desired the report of the brethrens proceedings, who expounded, and shew, that according to their commission, they exhibite to the Kings Majesty a copy of the heads of the policy, with the supplication unto his Grace, who gave a very comfortable & good answer. That not only would he concurre with the Kirk in all things that might advance the true Religion, presently professed within this Realm, but also would be a protector for the Kirk, and thereafter his Grace presented to the Councell the said *Sterling Junii* 10. 1578.

ſupplication, who nominate perſons to conferre in the matter, and by his Majeſties procurement obtained of the Councell, that they might chooſe ſo many Miniſters to conferre, as was at length agreed upon, which conference is ready to be ſhowen.

Edinburgh Octob. 29. 1578. In reſpect that at the deſire of the Aſſembly, a certaine of the Nobility were convened, *viz.* my Lord Chancellor, the Earle of *Montros*, my Lord *Seatoun*, my Lord *Lyndſay*, it was exponed and ſhowen to the Moderator of this Aſſembly, what care, and ſtudy the Aſſembly had taken to entertaine and keepe the purity of the ſincere word of God, unmixed with the invention of their owne heads, which their ſpeciall care was to reſerve to the poſterity hereafter. And ſeeing that the true religion is not able to continue, nor endure long, without a good diſcipline and policy, in that part have they alſo imployed their wit and ſtudy, and drawne forth out of the pure fountaines of Gods word, ſuch a Diſcipline as is meet to remaine in the Kirk, which they preſented to the Kings Majeſty, with their ſupplication, at whoſe direction certaine Commiſſioners were appointed to reaſon with ſuch as were deputed by the Kirk, where the whole matter being diſputed, was reſolved and agreed, except a few heads, and thereafter againe preſented to the Lords of the Articles, that the ſaid Diſcipline might have place, and bee eſtabliſhed by the acts and lawes of the Realme, wherein no the leſſe their travells have not ſucceeded, praying therefore the Nobility preſent, as well openly to make profeſſion to the Aſſembly, if they will allow, and maintaine the Religion preſently eſtabliſhed within this Realme, as alſo the policy and diſcipline already ſpoken of, and to labour at the King and Councels hands, for an anſwer to the heads following, to wit, That his Grace and Councell will eſtabliſh ſuch heads of the policy, as were already reſolved and agreed upon by the ſaid Commiſſioners, and cauſe ſuch others as were not finally agreed on to be reaſoned, and put to an end, and that his Grace and Councell will reſtore to the Kirk the act of Parliament concerning the Thirds: And that none vote in the Parliament in name of the Kirk, except ſuch as ſhall have commiſſion from the Kirk to that effect. And that preſentations to benefices be directed to the Commiſſioners of Countries, where the benefices lie. And to the end that the matter may bee the better and ſooner exped, that their Lordſhips would appoint ſuch time convenient there to, as they may beſt ſpare, that ſuch of the brethren as ſhall bee named thereto, may wait upon their Ho-

Honours. Hereunto the said Noblemen answered, that a part of them had made a publick profession of this Religion before, alwayes now they declare and professe the Religion presently professed within this Realme, and that they shall maintaine the same to their power. As to the rest, they think good the King and his Councell bee suited, and they shall insist with the King for answer thereto. The time to that effect they shall notifie to the Assembly the morne.

That becauſe in the laſt conference holden at *Sterling* by his Graces command concerning the policy of the Kirk, certaine Articles there anent remaine yet unreſolved, and referred to further conference, Therefore the Aſſembly craves of his Majeſty that perſons unſpotted of ſuch corruptions as are deſired to be reformed, may be nominate by his Majeſty to proceed in the further conference upon the ſaid policy, and time and place to be appointed to that effect. *Edinburgh Iulii 7. 1579.*

The queſtion being proponed by the Synods of *Lowthiane* to the generall Aſſembly anent a generall order to be taken for erecting of Presbyteries in places where publick exerciſe is uſed, unto the time the policy of the Kirk be eſtabliſhed by law; It is answered, that the exerciſe may be judged to be a Presbytery. *Ibidem.*

An Article propounded by the Commiſſioners of the Kirk to his Majeſty and Councell, that the booke of policy may bee eſtabliſhed by an act of privy Councell, while a Parliament bee had, at which it may bee confirmed. *Dundie, Iulii 12. 1580.*

Foraſmuch as travells have beene taken in the forming of the policy of the Kirk, and divers ſuits made to the Magiſtrate for approbation thereof, which albeit hath not yet taken the happy effect which good men would crave, yet that the poſterity ſhould judge well of the preſent age, and of the meaning of the Kirk, the Aſſembly hath concluded, that the booke of policy agreed to in divers Aſſemblies before, ſhould bee regiſtrate amongſt the Acts of the Aſſemblies, and remaine therein *ad perpetuam rei memoriam:* And the Copies thereof to be taken by every Presbytery, Of the which booke the Tenour followeth, &c. *Glaſgow, Aprilis 24. 1581.*

For as much as it is certaine, that the word of God cannot bee kept in the owne ſincerity, without the holy Diſcipline be had in obſervance, It is therefore by common conſent of the whole Brethren, and Commiſſioners preſent, concluded, that whoſoever hath borne office in the miniſtery of the Kirke within this Realme, or *Edinburgh Aug. 4. 1590. P. Galloway Moderator.*

that presently beares, or shall hereafter beare office herein, shall bee charged by every particular Presbytery where their residence is, to subscrive the heads of Discipline of the Kirk of this Realme, at length set downe and allowed by act of the whole Assembly, in the book of policy, which is registrat in the Assembly-bookes, and namely the heads controverted by enemies of the Discipline of the reformed Kirk of this Realme, betwixt and the next Synodall Assemblies of the Provinces, under the paine of excommunication to be executed against the non-subscrivers, and the Presbyteries which shall bee found remisse or negligent herein, to receive publick rebuke of the whole Assembly. And to the effect the said Discipline may be knowne, as it ought to be, to the whole brethren, It is ordained that the Moderator of each Presbytery shall receive from the Clerke of the Assembly, a copy of the said booke under his subscription, upon the expenses of the Presbytery, betwixt and the first day of *September* next to come, under the pain to bee openly accused in face of the whole Assembly.

Edinburgh Iulii 2. 1591. The Assembly ordaines, that the Discipline contained in the acts of the generall Assembly be kept as well in *Angus* and *Mernis*, as in all other parts.

ACTS CONCERNING THE Adversaries of Discipline.

It is to bee marked, that such as adhered to Papistry, were enemies both to reformation and Discipline, and such as embraced the true Religion, whether Kirkmen or other Professors, and yet possessed the Kirk rents, were not onely unhearty friends, but, under colour and in policie, as great hinderers as lovers of the benefices and livings belonging to the service of God.

Edinburgh Iulii 30. 1562. *Alexander Gordon*, being Bishop of *Galloway*, is no other wise acknowledged by the Assembly in respect of spirituall function, then as a private man void of Jurisdiction: and therefore hee and the rest of that sort, are not simply set downe by their title of Bishop, but by a note as it were of degradation, [*so called*] to wit, by custome, but by no right.

Edinburgh Decem. 25. 1562. The said Mr. *Alexander Gordon* without respect to his place, or Bishopricke, is inrolled after the Super-intendents, and is thus designed, Mr. *Alexander Gordon*, intitulate Bishop of *Galloway*, and is there leited for the Super-intendencie of *Dunfrice*, *Liddisdaill*, and *Galloway*, and gets commission to present Ministers, Exhorters, and Readers, for planting of Kirkes, and to doe such other things as hath beene heretofore accustomed. Master

Mr. *Alexander Gordon*, named Bishop of *Galloway*, was removed, out of the Assembly, and accused by the Laird of *Gairles*; his excuses were not found altogether relevant, and therefore the Assembly appointed order to be taken anent the matter complained upon. *S. Iohnston.* *Iunii* 25. 1563.

The Assembly ordained commissions to be given to the Bishops of *Galloway*, *Orknay* and *Catnes*, for the space of a yere after the date hereof, to plant Kirks, &c. within their owne bounds, and that the Bishop of *Galloway* haunt, as well the Shirefdome of *Wigtoun*, as the Stewardie of *Kirkubright*, reckoned within his bounds. *Ibidem.*

It was then ordained, that when any benefice shall chance to vake, or is now vacant, that a qualified person be presented to the Super-intendent of that Province where the benefice vakes, and that he being sufficient be admitted Minister to that Kirk which is destitute of a Pastor, that ignorant Idiots bee not placed in such roomes by them that are yet called Bishops, and are not. *Ibidem.*

Mr. *Robert Pont* complained upon the Bishop of *Dunblane*, that the said Bishop lately said, and caused say Masse in *Dunblane*, contrary to the tenor of the Act made thereanent, &c. *Ibidem.*

Remember to make supplication to the Queenes Majesty and her Councell, for remitting the thirds, or any part thereof to the Bishops, that are elected by the Kirk, to bee Commissioners to plant Kirkes within their bounds. *Ibidem.*

A sentence of unquhile *Iames* Bishop of *Rosse*, Commissioner to unquhile *Iames* Archbishop of Saint *Andrewes*, pronounced against *Iames Hammiltoun* of *Kincavel*, was declared wicked, ungodly, and wrangusly led. *Ibidem.*

Bishops, Abbots, Priors, and other Persons beneficed, being of the Kirk, who receive teinds and awaite not on the flock committed to their cure, nather present themselves to the Generall Assembly, are ordained to be summoned by the Super-intendents to compaire at the next generall Assembly, to give their assistance and counsell in such things as appertaine to Christian Religion and preaching of the true word, and further to know the Ordinance of the Kirk to be made thereanent. *Edinburgh Decem.* 25. 1566.

Adam, called Bishop of *Orknay*, and Commissioner, was accused that he, being Bishop and Commissioner occupied the roome of a Magistrate in the Session, his sheepe wandering without a Pastor, and retaines in his company Sir *Francis Bothwel*, a rank Papist, to whom he hath given benefices, and placed him as Minister in those Kirkes; as also that hee solemnized the marriage of the Queene, *Edinburgh Decem.* 5. 1567.

and Earle of *Bothwell* &c. and for the said causes was deprived.

Ibidem. *Alexander* called Bishop of *Galloway*, Commissioner, accused that he hath not visited, these three yeeres by-gone, or thereby, his Kirkes within his charge; that he hath given himselfe over altogether to hant the Court, and cleane left the office of visiting, and planting the Kirkes, and hath now procured to be one of the Session, and privy Councell, which cannot agree with the office of a Pastor or Bishop; and also hath resigned *Inchschaffray* in favours of a yong child, and set divers lands in few: Compeiring, granted publickly that hee had offended in all things were laid to his charge. And for certaine considerations the Assembly continued him still, untill the next Assembly, upon certaine conditions of his diligence in his Charge.

Edinburgh Iulii 1. 1568. No man ought to injoy or possesse the patrimony of the Kirk, without doing of their dutifull service. And because it is knowne that there are many of that number, to whom God hath given such gifts, wherethrough they might profit greatly in the Kirk of God, it was thought necessary, that admonitions bee made by the whole Assembly, to such as brooke benefices, that they apply themselves according to the gifts given to them by God, and as the Kirk shall judge them able, to enter in the Ministery, and continue therein. And because all the said Persons are not present to heare the voice of the Assembly, It is ordained, that Super-intendents and Commissioners, that shall be appointed for planting, and visiting of Kirkes, give the same admonitions particularly to the said Persons within their bounds, requiring them in name of the Assembly to be at the next generall Assembly, &c.

Ibidem. An Article presented to my Lord Regents Grace, bearing, that it is thought very unreasonable that the Papists, enemies to Gods Kirk, and this Common-wealth, and others, that labour not in the Ministery, shall possesse freely, without imposition, the two part of the benefices, and the Kirk, which labours, shall not possesse the third.

Ibidem. The Bishop of *Orknay* restored againe, and Mr. *Iohn Row* appointed Commissioner of *Galloway*.

Edinburgh Iulii 5. 1569. Ordaines *Alexander Gordane* sometimes Commissioner of *Galloway* to repaire to the next generall Assembly of the Kirk, to answere to such things as shall bee laid to his charge, &c. and in the meane time inhibites him to use any function within the Kirk of God, conform to the Act made against him the 8. of *July* 1568. in the generall Assembly.

Adam

Adam B. of *Orknay* was accused for not fulfilling of the injunctions appointed to him by the Assemblies in the m. of *July*, 1568. *Ibidem.*

Adam of *Orknay* being called to the office of a Bishoprick, and promoted to the profits thereof, and suffered by the Kirk, receives charge to preach the Evangell, to bee also Commissioner of the Country of *Orknay*, which hee received, and exercised for a certaine space, while now of late he made a Simoniacall change with the Abbacie of Hali-rudhous, although yetbrooking the name, and stiled Bishop of the same; contrary to all lawes both of God and Man, made against *Simony*. Secondly, he dimitted his cure in the hands of an unqualified person, without the consent of the Kirk, leaving the flock destitute without a shepheard, whereby not onely ignorance is increased, but also most aboundantly all vice and horrible crimes there are committed, as the number of 600. persons, convict of incest, adultery and fornication, beares witnes. Thirdly, hee hath given himselfe daily to the execution of the function of a temporall Judge, as to bee a Lord of Session, which requires the whole man, and so rightly in naither can hee exercise both: And stiles himselfe with Romane titles, as Reverent Father in God, which pertaines to no Minister of Christ Iesus, nor is given to any of them in Scripture. Fourthly, in great hurt, and defraud of the Kirk, he hath bought all the thirds of the Abbacie of Halirudhous, at least, he hath made Simoniacall change thereof with the rents of *Orknay*. Fifthly, he hath left the Kirks, partly unplanted, and partly planted, but destitute of provision. Sixtly, some of the Kirkes are sheepfolds, and some of them ruinous. Seventhly, he hath traduced both publickly and privatly the Ministers of *Edinburgh*, absented himselfe from preaching in that Kirk, and from receiving the Sacraments. *Sterling* *Febr.* 25. 1569.

Excommunication directed against *Patrik* called Bishop of *Murray*, to bee executed by Mr. *Robert Pont* Commissioner their, with the assistance of the Ministers of *Edinburgh*. *Edinburgh* *Julii* 5. 1570.

Robert Bishop of *Caines* to assist *John Gray* of *Fardel* in visiting the Kirkes there. *Edinburgh* *Mart.* 5. 1570.

John Bishop of Saint *Andrewes* accused, first that he had given a benefice to Mr. *George Lauder* suspect of Papistrie. 2. That he oversaw adultery in *Brunstland*. 3. He suffered M. *Magnus Hulsie* lie uncontrouled under old adulterie. 4. That he visited by others, and not by himselfe. 5. That in his default the exercise of Saint *Andrewes* was likely to decay. 6. That such as had offended in *Edinburgh* *Aug.* 6. 1573.

Lon-

Lowthian, he receives in Saint *Andrewes*, and admits some to function in the Kirk that are not able, and untried, chiefly such as come out of *Lowthiane*, and *Mers*.

Ibidem. The whole Assembly heares that he hath received the name of Bishop, but hath not used the office of a Bishop; within his bounds hee hath not proceeded against Papists, he is suspect of *Simony* betwixt the Earle of *Argile* and him, anent the profites of the Bishoprick; he is suspect of perjury in receiving the same Bishoprick, because he gives acquittances, and the Earle receives the silver of the Bishoprick.

Mr. *James Paton* B. of *Dunkell.*

Ibidem. *Alexander Gordon* Bishop of *Galloway* accused, 1. that hee intruded himselfe in the office of the Ministery, within the burgh of *Edinburgh*: 2. He perswaded and enticed the people to rebell against our Soveraigne Lord: 3. Hee refused to pray for our Soveraigne Lord, approving another Authority: 4. Being forbidden by the generall Assembly to have any intromission with the Parishoners of Halyrud-hous, he compelled them to receive the Sacrament, then abused by him within *Edinburgh*, causing his pretended Baillies, and the men of warre, to compell the said poore people: 5. Being sworne by his solemne oath, for due obedience to our Soveraigne Lord, and his Graces Regent, and authority, brake his said oath, by sitting in pretended Parliament for dispossessing of our said Soveraigne Lord of his royall crowne, and authority: 6. Openly in Pulpi the gave thanks for the slaughter of *Matthew* Earl of *Lennox*, of good memory saying that it was God most just judgement, and exhorted the people to doe the same: 7. That hee was a perverter of the people, not onely before the reformation, but also divers times since. It was concluded, that he should make publique repentance in *Sackcloth* three severall Sundaies; First, in the Kirk of *Edinburgh*; Secondly, in Halyrud-hous; Thirdly, in the Queenes Colledge, under the paine of Excommunication.

Ibidem. *Alexander Hay*, Clerke to the secret Councell, presented certaine heads proponed by my Lord Regent to the present Assembly, whereof one followes: My Lord Regents Grace mindes, that with all convenient diligence qualified persons shall be promoted to the Bishopricks now vacant, the delay whereof hath not beene in his owne Grace his default, but by reason some entresse was made to these livings, in favours of certaine Noble-men before his acceptation of the Regiment; yet his Grace is perswaded, that qualified persons shall speedily bee presented, and in case of failzie, will

not

not faile without the others knowledge and consent to present.

The Assembly hath concluded, that the Jurisdiction of Bishops in their Ecclesiasticall function shall not exceed the Jurisdiction of Super-intendents, which heretofore they have had, and presently have; and that they shall willingly bee subject to the Discipline appointed by the generall Assembly, as members thereof, as the Super-intendents have beene heretofore in all sorts; and that no Bishops give collation of any benefice within the bounds of Super-intendents, without their consent, and testimoniall subscrived with their hands: And that Bishops in their owne Dioceses, visit by themselves, where no Super-intendents are, and give no collation of benefices, without consent of three well qualified Ministers, &c. *Edinburgh Mar. 6. 1573.*

The Bishop of *Dunkell* ordained to confesse his fault publickly in the Kirk of *Dunkell*, for not executing the sentence of the Kirk against the Earle of *Athol*. *Ibidem.*

George, Bishop of *Murray*, ordained to be summoned to make his Purgation of the fornication alledged committed by him with the Lady *Ardrosse*. *Ibidem.*

Bishops, Super-intendents, or Commissioners of Countries, that be found negligent in their office, or doe not their debtfull charge, either in their visitation, teaching, or life, the Assembly hath decreed and ordained, that they shall be punished and corrected according to the quality of their faults, either by admonition, publick repentance, suspension or deprivation *simpliciter*, at the sight of the said Assembly. *Edinburgh Auguſt. 7. 1574.*

Bishop of *Dunkell*, Bishop of *Brechin*, Bishop of *Murray*, Bishop of *Glasgow*, removed, and particularly complained on. *Edinburgh Mar. 7. 1574.*

The Bishops of *Galloway*, *Dunkell*, *Brechin*, *Dumblaine*, *Yles*, being present, *John Durie* one of the Ministers of *Edinburgh* protested, that the triall of Bishops prejudge not the opinions and reasons which hee, and other brethren of his minde, had to oppone against the said office, and name of Bishop. *Edinburgh Auguſti 6. 1573.*

Anent the question propounded by certaine brethren, whether if the Bishops, as they are now in *Scotland*, have their function of the word of God, or not; or the Chapiters appointed for creating of them in this reformed Kirk: for better resolution hereof, the generall Assembly of the Kirk appoints Mr. *Iohn Craig*, Minister at *Aberdene*, Mr. *Iames Lowson*, Minister at *Edinburgh*, and Mr. *Andrew Melvil*, principall of the colledge of *Glasgow* on the one part; Mr. *George Hay*, Commissioner of *Caitnes*, Mr. *Iohn Row*, Minister *Ibidem.*

of *Peurth*, and Mr. *David Lindſay* Miniſter at *Leith* on the other part, to conveen, reaſon, and conferre upon the ſaid queſtion, and to report their judgements and opinions thereupon to the Aſſembly before the diſſolving thereof, if they be reſolved betwixt and the ſame.

Ibidem. They think it not expedient preſently to anſwer directly to the firſt queſtion, but if any Biſhop ſhall be choſen who hath no ſuch qualities as the word of God requireth, let him be tried by the generall Aſſembly *de novo*, and ſo depoſed.

The points wherein they agree concerning the Office of a Biſhop or Super-intendent.

FIrſt, the name of Biſhop is common to all them that hath any particular flock, over the which hee hath a peculiar charge as well to preach the word, as to Miniſter the Sacraments, and to execute the Eccleſiaſticall Diſcipline, with conſent of his Elders. And this is his chiefe function by the word of God.

Out of this number may be choſen ſome to have power to viſit ſuch reaſonable bounds, beſides his owne flock, as the generall Aſſembly ſhall appoint; and in theſe bounds to appoint Miniſters, with conſent of the Miniſters of that Province, and the conſent of the flock to whom they be appointed: Alſo to appoint Elders and Deacons in every particular Congregation, where there is none, with conſent of the people thereof, and to ſuſpend Miniſters for reaſonable cauſes with conſent of the Miniſters foreſaid.

Edinburgh Aprilis 5. 1576. Biſhops being preſent, their diligence is tried, and they are accuſed for want of particular flockes, dilapidation, and other faults.

Ibidem. Anent the advice and opinion of the brethren given concerning the queſtion moved anent Biſhops, the whole Aſſembly, for the greateſt part, after reaſoning, and long diſputation upon every Article of the ſaid brethrens opinion, and advice, reſolutely affirmed, and approved the ſame, and every Article thereof, as is alſo above ſet downe. And, to the effect that the ſaid Articles condeſcended upon by the ſaid Aſſembly, may be the better followed out, and ready execution may enſue thereupon, as appertaines, ordaines the Biſhops which hath not as yet received the charge of a particular Congregation, to condeſcend the morne, what particular flocks they will accept to take the cure of.

Ibidem. For the more commodious viſitation of Countries, there is appointed

pointed for every Shire foure or five Bishops, Super-intendents, and Ministers, and Articles of visitation set downe.

Anent the demand of Mr. *Andrew Hay* Parson of *Ranthrow*, if every Visiter within his owne bounds hath like power, and jurisdiction to plant Ministers, suspend, and depose for reasonable cause: The Assembly resolved affirmative, that they have alike power and jurisdiction therein, as is contained in the particular Articles concerning the jurisdiction of the Visiters. *Ibidem.*

For as much as there is great corruption in the estate of Bishops, as they are presently made in this Realme, whereunto the Kirk would provide some stay in time comming, so farre as they may, to the effect that further corruption may be bridled: therefore the Assembly hath concluded, that no more Bishops shall bee elected, or made hereafter before the next generall Assembly of the Kirk, discharging all Ministers and Chapiters to proceed any wayes in the election of the said Bishops in the meane time, under the paine of perpetuall deprivation from their offices. *Edinburgh Aprilis* 24. 1578.

The Act above written extended to all times to come, and all Bishops already elected required to submit themselves to the generall Assembly, concerning the reformation of the corruption of that estate, which submission the Bishop of *Dunblane* willingly offered to the Assembly. *Sterling Iulii* 11. 1578.

Sess. 4.

For as much as the office of a Bishop, as it is now used, and commonly taken within this Realme, hath no sure warrant, authority, nor good ground out of the Scriptures, but is brought in by the folly and corruption of mens inventions, to the great overthrow of the Kirk of God, The whole Assembly of the Kirk in one voice, after liberty given to all men to reason in the matter, none opponing himselfe in defending the said pretended Office, Findes and declares the same pretended Office used and termed, as is abovesaid, unlawfull in the selfe, as having neither fundament, ground, nor warrant within the word of God; and ordaines, That all such persons as bruike, or shall bruike, hereafter the said Office shall be charged simply to dimit, quite, and leave off the same, as an Office where into they are not called of God: And such like to desist, and cease from all preaching, ministration of the Sacraments, or using any way the Office of Pastors, while they receive *de novo* admission from the generall Assembly, under the paine of Excommunication to be used against them. Wherein if they be found disobedient, *Dundie, Iulii* 12. 1580. Bishops as they are, judged unlawfull & discharged.

obedient or contradict this act in any point, the ſentence of Excommunication after due admonitions to bee executed againſt them. And for better execution of the ſaid Act, It is ſtatute, that a Synodall Aſſembly ſhall be holden in every Province, where any uſurping Biſhops are, and begin the 18. of *Auguſt* next to come, whereto they ſhall be called, and ſummoned by the Viſitors of the ſaid Countries, to compeire before their Synodall Aſſemblies, and namely, the Biſhop of Saint *Andrewes*, to compeir in Saint *Andrewes*, The Biſhop of *Aberdene* in *Aberdene*, The Biſhop of *Glaſcow* in *Glaſcow*, The Biſhop of *Murray* in *Elgyne*, to give obedience to the ſaid Act; which if they refuſe to doe, That the ſaid Synodall Aſſemblies ſhall appoint certaine brethren of their Miniſtery, to give them publick Admonitions out of the Pulpit, and warne them in caſe they diſobey, To compeir before the next generall Aſsembly to be holden at *Edinburgh*, the 20. of *October* next to come, to heare the ſentence of Excommunication pronounced againſt them for their diſobedience. And to this Act the Biſhop of *Dunblane* agreed, ſubmitting himſelfe to bee ruled thereby.

Synodall Aſſemblies appointed.

The twelfth Parliament holden at *Edinburgh*, the fifth of *Iune*, the yeare of God 1592. yeares, by the right excellent, right high and mighty Prince IAMES the ſixt, by the Grace of God, King of *Scottes*: with advice of his Three Eſtates.

Ratification of the liberty of the true Kirk: Of generall and Synodall Aſſemblies: Of Presbyteries; Of Diſcipline. All lawes of Idolatry are abrogate: Of Preſentation to Benefices.

OUR Soveraigne Lord and Eſtates of this preſent Parliament, following the laudable, and good example of their Predeceſsors, hath ratified, and approved, and by the Tenour of this preſent Act, ratifies and approves all liberties, priviledges, immunities, and freedomes whatſoever, given and granted by his Highneſse, his Regents in his name, or any of his Predeceſsours, to the true and holy Kirk preſently eſtabliſhed within this Realme, and declared in the firſt Act of his Highneſse Parliament the twenty day of *October*, the yeare of God 1579. yeares. And all, and whatſoever Acts of Parliament, and Statutes made

made of before by his Highneſſe, and his Regents, anent the liberty and freedome of the ſaid Kirk; and ſpecially the firſt Act of Parliament, holden at *Edinburgh*, the twenty foure day of *October*, the yeare of God 1581. yeares, with the whole particular Acts there mentioned: Which ſhall be as ſufficient as if the ſame were here expreſſed: and all other Acts of Parliament made ſince, in favour of the true Kirk, and ſuch like, ratifies and approves the generall Aſſemblies appointed by the ſaid Kirk, and declares that it ſhall bee lawfull to the Kirk and Miniſters every yeare, at the leaſt, and oftner *pro re nata*, as occaſion and neceſſity ſhall require, to hold and keepe generall Aſſemblies: Providing that the Kings Majeſty, or his Commiſſioners with them, to bee appointed by his Highneſſe, bee preſent at ilk Generall Aſſembly, before the diſſolving thereof, nominate and appoint time and place, when and where the next generall Aſſembly ſhall bee holden: and in caſe neither his Majeſty, nor his ſaid Commiſſioners be preſent for the time in that Towne, where the ſaid generall Aſſembly is holden: Then and in that caſe it ſhall bee leaſum to the ſaid generall Aſſembly by themſelves to nominate and appoint time and place, where the next generall Aſſembly of the Kirk ſhall bee kept, and holden, as they have beene in uſe to doe in times by paſt. And alſo ratifies and approves the Provinciall and Synodall Aſſemblies to bee holden by the ſaid Kirk and Miniſters twice ilk yeare, as they have beene, and preſently are in uſe to doe within every Province of this Realme: And ratifies and approves the Presbyteries, and particular Seſſions appointed by the ſaid Kirk, with the whole Diſcipline and Juriſdiction of the ſame Kirk agreed upon by his Majeſty in conference had by his Highneſſe with certaine of the Miniſters, conveened to that effect. Of the which Articles the Tenour followes: Matters to bee intreated in Provinciall Aſſemblies: Their Aſſemblies are conſtitute for weighty matters, neceſſary to be intreated by mutuall conſent, and aſſiſtance of brethren within the Province, as need requires. This Aſſembly hath power to handle, order, and redreſſe all things omitted or done amiſſe in the particular Aſſemblies. It hath power to depoſe the office bearers of that Province, for good and juſt cauſes deſerving deprivation. And generally their Aſſemblies have the whole power of the particular Elderſhips, whereof they are collected. Matters to be intreated in the Presbyteries: The power of the Presbyteries is to uſe diligent labours in the bounds committed to their charge, that

the Kirkes be kept in good order: To enquire diligently of naughty and ungodly persons, and to travell to bring them in the way again by Admonition, or threatning of Gods judgements, or by correction. It appertaines to the Eldership to take heed that the word of God bee purely preached within their bounds, the Sacraments rightly ministred, the Discipline entertained, and Ecclesiasticall goods uncorruptly distributed. It belongs to this kind of Assemblies, to cause the ordinances made by the Assemblies Provinciall, Nationall & generall to be kept and put in execution, to make Constitutions which concerne τὸ πρέπον in the Kirk for decent order in the particular Kirk where they govern: Providing that they alter no rules made by the Provinciall, or generall Assemblies; And that they make the Provinciall Assemblies foresaid, privie to the rules that they shall make: and to abolish Constitutions tending to the hurt of the same. It hath power to excommunicate the obstinate, formall processe being led, and due intervall of times observed. Anent particular Kirkes, if they bee lawfully ruled by sufficient Ministers and Session, they have power and Jurisdiction in their owne Congregation in matters Ecclesiasticall; And decrees and declares the Assemblies, Presbyteries, and Sessions, Jurisdiction and Discipline foresaid, to bee in all times comming, most just, good and godly in the selfe, Notwithstanding of whatsoever Statutes, Acts, Canons, Civill or Municipall lawes made to the contrary: To the which, and every one of them their presents shall make expresse derogation, And because there are divers Acts of Parliament made in favour of the Papisticall Kirk, tending to the prejudice of the liberty of the true Kirk of God presently professed within this Realme, Jurisdiction and Discipline thereof; which stand yet in the bookes of the Acts of Parliament not abrogated nor annulled, Therefore his Highnesse and Estates foresaid, hath abrogated, cased, and annulled, and by the Tenour hereof, abrogates, casses, and annulles, all Acts of Parliament made by any of his Highnesse Predecessours, for maintenance of superstition and idolatry withall, and whatsoever Acts, Lawes and Statutes made at any time before the day and date hereof, against the liberty of the true Kirk, Jurisdiction and Discipline thereof, as the same is used and exercised within this Realme.

And in speciall, that part of the Act of Parliament, holden at *Sterling*, the fourth day of *November*, the yeare of God 1443. yeares, commanding obedience to be given to *Eugenius* the Pope

for

for the time: The Act made by King *Iames* the third, in his Parliament holden at *Edinburgh*, the 24. of *February*, the yeare of God 1480. yeares. And all other Acts whereby the Popes authority is eſtabliſhed. The Act of King *Iames* the third in his Parliament holden at *Edinburgh* the 20. of *November*, the yeare of God 1469. yeares, anent the Saturday, and other vigils to be holy dayes from Evenſong to Evenſong.

Item, that part of the Act made by the Queene Regent, in the Parliament holden at *Edinburgh* the firſt day of *February*, the yeare of God 1551. yeares, giving ſpeciall licence for holding of Paſche and Zuill. Item, the Kings Majeſty and Eſtates foreſaid, declares, that the 129. Act of the Parliament holden at *Edinburgh*, the two and twentieth of *May*, the yeare of God 1584. yeares, ſhall no wayes be prejudiciall, nor derogate any thing from the priviledge that God hath given to the ſpirituall Office-bearers in the Kirk, concerning heads of Religion, matters of Hereſie, excommunication, collation, or deprivation of Miniſters, or any ſuch like eſſentiall cenſures, ſpecially grounded and having warrant of the word of God. Item, our Soveraigne Lord, and Eſtates of Parliament fore-ſaid, abrogates, caſſes, and annihilates the Acts of the ſame Parliament holden at *Edinburgh* the ſaid yeare 1584. yeares, granting commiſſion to Biſhops, and other Judges, conſtitute in Eccleſiaſticall cauſes, to receive his Highneſſe preſentation to Benefices, to give collation thereupon, and to put order to all cauſes Eccleſiaſticall, which his Majeſty, and Eſtates afore-ſaid declares to bee expired in the ſelfe, and to bee null in time comming, of none availe, force or effect. And therefore ordaines all Preſentations to Benefices to be direct to the particular Presbyteries in all time comming, with full power to give collation thereupon, and to put order to all matters and cauſes Eccleſiaſticall within their bounds, according to the Diſcipline of the Kirk; providing the fore-ſaid Presbyteries be bound and aſtricted, to receive and admit whatſoever qualified Miniſter, preſented by his Majeſty, or laicke Patrons.

THE

THE FIRST BOOKE OF DISCIPLINE.

To the great Councell of *Scotland* now admitted to the Regiment, by the providence of God, and by the Common consent of the Estates thereof, Your Honours humble Servitours and Ministers of Christ Jesus within the same, wish grace, mercy, and peace from God the Father of our Lord Jesus Christ, with the perpetuall increase of the holy Spirit.

From your Honours wee received a charge dated at Edinburgh *the* 29. *of* April, *in the yeare of our Lord* 1560. *requiring and commanding us in the name of the eternall God, as wee will answer in his presence, to commit to writing, and in a booke deliver to your wisedomes our judgements touching the reformation of Religion which heretofore in this Realme (as in others) hath beene utterly corrupted: upon the receit whereof (so many of us as were in this Towne) did conveene, and in unity of minde doe offer unto your wisedomes these subsequents for common order and uniformity to bee observed in this Realme concerning doctrine, administration of Sacraments, election of Ministers, provision for their sustentation, Ecclesiasticall discipline, and policy of the Church; Most humbly requiring your Honours, that as you looke for participation with Christ Jesus, that neither ye admit any thing which Gods plaine word shall not approve, neither yet that ye shall reject such ordinances as equity, justice, and Gods word doe specifie. For, as wee will not bind*

your

your wisedomes to our judgements further then wee are able to prove by Gods plaine Scriptures: so must we most humbly crave of you, even as ye will answer in Gods presence (before whom both ye and wee must appeare to render accounts of all our facts) that ye repudiate nothing for pleasure and affection of men, which ye bee not able to improve by Gods written and revealed word.

The first head of Doctrine.

SEing that Christ Jesus is he whom God the Father hath commanded onely to bee heard and followed of his sheepe, wee judge it necessary that his Gospell bee truely and openly preached in every Church and Assembly of this Realme, and that all doctrine repugnant to the same, be utterly represed, as damnable to mans salvation.

The explication of the first head.

LEst that upon this generality ungodly men take occasion to cavill, this wee adde for explication: By preaching of the Gospell wee understand not onely the Scriptures of the new Testament, but also of the old, to wit, the Law, Prophets, and Histories, in which Christ Jesus is no lesse contained in figure, then wee have him now expressed in verity. And therefore with the Apostle we affirme, that all Scripture inspired of God is profitable to instruct, to reprove, and to exhort. In which bookes of old and new Testaments, we affirme that all thing necessary for the instruction of the Church, and to make the man of God perfect, is contained and sufficiently expressed.

By the contrary doctrine wee understand whatsoever men by lawes, counsells, or constitutions, have imposed upon the consciences of men, without the expressed commandement of Gods word, such as bee the vowes of chastity, forswearing of marriage, binding of men and women to severall and disguised apparells, to the superstitious observation of fasting dayes, difference of meat for conscience sake, prayer for the dead, and keeping of holy dayes of certaine Saints commanded by man, such as bee all those that the Papists have invented, as the feasts (as they terme them) of the Apostles, Martyrs, Virgines, of Christmasse, Circumcision, E-

piphanie, Purification, and other fond feaſtes of our Lady: which things becauſe in Gods Scriptures they neither have commandement nor aſſurance, wee judge them utterly to bee aboliſhed from this Realme: affirming farther that the obſtinate maintainers and teachers of ſuch abhominations ought not to eſcape the puniſhment of the civill Magiſtrate.

The ſecond head of Sacraments.

TO Chriſt Jeſus his holy Goſpell truly preached, of neceſſity it is, that his holy Sacraments bee annexed, and truely miniſtred, as ſeales and viſible confirmations of the ſpirituall promiſes contained in the word; and they bee two, to wit, Baptiſme, and the holy Supper of the Lord Ieſus, which are then rightly miniſtred, when by a lawfull Miniſter the people, before the adminiſtration of the ſame, are plainely inſtructed, and put in mind of Gods free grace and mercy, offered unto the penitent in Chriſt Jeſus: when Gods promiſes are rehearſed, the end and uſe of Sacraments preached and declared, and that in ſuch a tongue as the people doe underſtand: when farther to them is nothing added, from them nothing diminiſhed, and in their practiſe nothing changed beſides the Inſtitution of the Lord Ieſus, and practiſe of his holy Apoſtles.

And albeit the order of *Geneva* which now is uſed in ſome of our Churches, is ſufficient to inſtruct the diligent Reader how that both theſe Sacraments may bee rightly miniſtred, yet for an uniformity to bee kept, wee have thought good to adde this as ſuperaboundant.

In Baptiſme wee acknowledge nothing to bee uſed except the element of water onely (that the word and declaration of the promiſes ought to preceed we have ſaid before) wherefore whoſoever preſumeth in Baptiſme to uſe oyle, ſalt, waxe, ſpittle conjuration and croſſing accuſeth the perfect inſtitution of Chriſt Ieſus, of imperfection. For it was void of all ſuch inventions deviſed by men, and ſuch as would preſume to alter Chriſts perfect Ordinance you ought ſeverely to puniſh.

The Table of the Lord is then moſt rightly miniſtred when it approacheth moſt neare to Chriſts owne action. But plaine it is, that at Supper Chriſt Ieſus ſate with his Diſciples; and therefore doe wee judge that ſitting at a Table is moſt convenient to that holy

holy action, that bread and wine ought to bee there, that thankes ought to bee given, diſtribution of the ſame made, and commandement given that the bread ſhould bee taken and eaten, and that all ſhould likewiſe drinke of the cup of wine, with declaration what both the one and the other is: wee ſuppoſe no godly man will doubt: For as touching the damnable errour of the Papiſts, who dare defraud the Common people of the one part of that holy Sacrament, to wit, of the cup of the Lords bloud, wee ſuppoſe their errour to bee ſo manifeſt, that it needeth no confutation: neither yet intend wee to confute any thing in this our ſimple Confeſſion, but to offer publick diſputation to all that liſt oppugne any thing affirmed by us.

That the Miniſter breake the bread and diſtribute the ſame to thoſe that bee next unto him, commanding the reſt, every one with reverence and ſobriety to breake with other, wee thinke it neereſt to Chriſts action, and to the perfect practiſe, as wee reade in Saint *Paul*; during the which action wee thinke it neceſſary, that ſome comfortable places of the Scripture bee read, which may bring in minde the death of Chriſt Jeſus, and the benefit of the ſame. For ſeeing that in that action wee ought chiefly to remember the Lords death, wee judge the Scriptures making mention of the ſame, moſt apt to ſtirre up our dull mindes then, and at all times. Let the diſcretion of the Miniſters appoint the places to bee read as they thinke good. What times wee thinke moſt convenient for the adminiſtration of the one and of the other of theſe Sacraments, ſhall bee declared in the policy of the Church.

The third head touching the aboliſhing of Idolatrie.

AS wee require Chriſt Jeſus to bee truly preached, and his holy Sacraments rightly miniſtred, ſo cannot ceaſe to require Idolatry, with all monuments and places of the ſame, as Abbeyes, Monkeries, Frieries, Nonries, Chappels, Chanteries, Cathedrall Churches, Chanonries, Colledges, others then preſently are Pariſh Churches or Schooles, to bee utterly ſuppreſſed in all bounds and places of this Realme (except onely Palaces, Manſions, and dwelling places adjacent thereto; with Orchards and Yards of the ſame) as alſo that Idolatry may bee removed from the pre-

fence of all persons, of what estate or condition that ever they be within this Realme.

For let your Honours assuredly be perswaded, that where idolatry is maintained, or permitted, where it may bee suppressed, that there shall Gods wrath raigne, not onely upon the blind and obstinate idolater, but also the negligent sufferers, especially if God have armed their hands with power to suppresse such abhomination.

By Idolatry wee understand, the Masse, invocation of Saints, adoration of Images, and the keeping and retaining of the same. And finally all honouring of God, not contained in his holy word.

The fourth head concerning Ministers, and their lawfull Election.

IN a Church reformed, or tending to reformation, none ought to presume either to preach, either yet to Minister the Sacraments, till that orderly they bee called to the same. Ordinarie Vocation consisteth in Election, Examination, and Admission. And because that Election of Ministers in this cursed Papistrie hath altogether beene abused, wee thinke expedient to intreate it more largely. It appertaineth to the people, and to every severall Congregation to elect their Minister: And in case that they bee found negligent therein the space of fourty dayes, The best reformed Church, to wit, the Church of the Super-intendent with his Councell, may present unto them a man whom they judge apt, to feed the flock of Christ Jesus, who must bee examinated as well in life and manners, as in doctrine and knowledge. And that this may bee done with more exact diligence, the persons that are to bee examinated, must bee commanded to appeare before men of soundest judgement remaining in some principall Towne next adjacent unto them, as they that bee in *Fyfe*, *Angus*, *Mearnes* or *Straitharne*, to present themselves in Saint *Andrewes*, These that bee in *Lowthian*, *Merse* or *Tevidaill* to *Edinburgh*, and likewise those that bee in other Countries must resort to the best reformed City and Towne, that is, to the Towne of the Super-intendent, where, first in the Schooles, or, failing thereof, in open assembly, and before the Congregation, they must give declaration of their gifts, utterance and knowledge, by interpreting some place of Scrip-

Scripture to bee appointed by the Miniſtery: which being ended, the perſon that is preſented, or that offereth himſelfe to the adminiſtration of the Church, muſt bee examined by the Miniſters and Elders of the Church, and that openly, and before all that liſt to heare, in all the chiefe points that now bee in controverſie betwixt us and the Papiſts, Anabaptiſts, Arrians, or other ſuch enemies to the Chriſtian Religion. In which, if hee bee found ſound, able to perſwade by wholeſome doctrine, and to convince the gaine-ſayer, then muſt hee bee directed to the Church and Congregation where hee ſhould ſerve, that there in open audience of his Flock in diverſe publick Sermons, hee may give confeſſion of his faith in the article of Juſtification, in the Office of Chriſt Jeſus, of the number, effect, and uſe of the Sacraments, and finally of the whole Religion which heretofore hath beene corrupted by the Papiſts. If his doctrine bee found wholeſome and able to inſtruct the ſimple, and if the Church juſtly can reprehend nothing in his life, doctrine, nor utterance, then wee judge the Church, which before was deſtitute, unreaſonable, if they refuſe him whom the Church did offer, and they ſhould bee compelled by the cenſure of the Councell and Church, to receive the perſon appointed, and approved by the judgement of the godly and learned: unleſſe that the ſame Church, have preſented a man better, or as well qualified to the examination, before that this foreſaid triall was taken of the perſon preſented by the councell of the whole Church: As for example, The councell of the Church, preſents to any Church a man to bee their Miniſter, not knowing that they are otherwiſe provided: in the meane time, the Church is provided of another, ſufficient in their judgement for that charge, whom they preſent to the learned Miniſters, and next reformed Church to be examined. In this caſe the preſentation of the people, to whom hee ſhould bee appointed Paſtor, muſt bee preferred to the preſentation of the councell, or greater Church, unleſſe the perſon preſented by the inferiour Church bee judged unable of the Regiment by the Learned. For altogether this is to bee avoided, that any man bee violently intruded or thruſt in upon any Congregation. But this liberty with all care muſt bee reſerved to every ſeverall Church, to have their Votes and Suffrages in election of their Miniſters. But violent intruſion wee call not, when the councell of the Church in the feare of God, and for the ſalvation of the people, offereth unto them a ſufficient man to inſtruct them, whom

they ſhall not bee forced to admit before juſt examination, as before is ſaid.

What may unable any perſon, that hee may not bee admitted to the Miniſtery of the Church.

IT is to bee obſerved, that no perſon, noted with publique infamy, or being unable to edifie the Church by wholeſome doctrine, or being knowne of corrupt judgement, bee either promoted to the regiment of the Church, or yet retained in Eccleſiaſticall adminiſtration.

Explication.

BY publick infamy wee underſtand, not the common ſinnes and offences which any hath committed in time of blindnes, by fragility, (if of the ſame by a better and more ſober converſation hee hath declared himſelfe verily penitent) but ſuch capitall crimes as the Civill ſword ought and may puniſh with death by the word of God. For beſides that the Apoſtle requireth the life of Miniſters to bee ſo irreprehenſible, that they have a good teſtimonie from thoſe that bee without, wee judge it a thing unſeemly and dangerous, that hee ſhall have publick authority to preach to others life everlaſting, from whom the Civill Magiſtrate may take the life temporall for a crime publickly committed. And if any object, that the Prince hath pardoned his offence, and that hee hath publickly repented, and ſo not only his life is in aſſurance, but alſo that he may bee received to the Miniſtery of the Church, Wee anſwer, that repentance doth not take away the temporall puniſhment of the Law, neither doth the pardon of the Prince remove his infamie before man.

That the life and converſation of the perſon preſented, or to be elected may be the more clearely knowne, publick edicts ſhould be directed to all parts of this Realme, or at the leaſt to thoſe parts where the perſon had beene moſt converſant: as where hee was nouriſhed in letters, or where hee continued ſince the yeares of infancie and childhood were paſſed. Straight commandement would bee given that if any capitall crimes were committed by him, that they ſhould bee notified; as if hee had committed wilfull murder, adultery, if hee were a common fornicator, a thiefe, a drunkard,

drunkard, a fighter, brawler, or contentious perſon. Theſe Edicts ought to bee notified in the chiefe Cities, with the like charge and commandement, with declaration that ſuch as concealed his ſinnes knowne did deceive and betray (ſo farre as in them lay) the Church which is the Spouſe of Chriſt Jeſus, and did communicate with the ſinnes of that wicked man.

Admiſsion.

THe Admiſſion of Miniſters to their offices muſt conſiſt in conſent of the people, and Church whereto they ſhall be appointed, and approbation of the learned Miniſters appointed for their examination.

Wee judge it expedient that the Admiſſion of Miniſters bee in open audience, that ſome ſpeciall Miniſter make a Sermon touching the dutie and office of Miniſters, touching their manners, converſation and lifers alſo touching the obedience which the Church oweth to their Miniſters. Commandement ſhould bee given as well to the Miniſter as to the people, both being preſent: to wit, that hee with all carefull diligence attend upon the flock of Chriſt Jeſus over the which hee is appointed Preacher. That hee will walke in the preſence of God ſo ſincerely, that the graces of the Holy ſpirit may bee multiplied into him, and in the preſence of men ſo ſoberly and uprightly, that his life may conforme in the eyes of men, that which by tongue and word hee perſwaded unto others. The people would bee exhorted to reverence and honor their Miniſters, choſen as the ſervants and Embaſſadors of the Lord Jeſus, obeying the commandements which they pronounce from Gods mouth and book, even as they would obey God himſelfe. For whoſoever heareth Chriſts Miniſters, heareth himſelfe; and whoſoever rejecteth and deſpiſeth their miniſtery and exhortation, rejecteth and deſpiſeth Chriſt Ieſus. Other ceremony then the publick approbation of the people, and declaration of the chiefe Miniſter, that the perſon there preſented is appointed to ſerve the Church, wee cannot approve, for albeit the Apoſtles uſed impoſition of hands, yet ſeeing the miracle is ceaſed, the uſing of the ceremony wee judge not neceſſary.

The Miniſter elected, or preſented, examined, and as ſaid is, publickly admitted, may neither leave the flocke at his pleaſure to which hee had promiſed his fidelity and labours, neither yet may

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the flock reject nor change him at their appetite, unlesse they bee able to convict him of such crimes as deserve deposition, whereof we shall after speake. Wee mean not but that the whole Church, or the most part thereof, for just considerations may transferre a minister from one Church to another: neither yet meane wee, that men who now serve as it were of benevolence, may not bee appointed and elected to serve in other places; but once being solemnely elected, and admitted, wee cannot approve that they should change at their owne pleasure,

Wee are not ignorant that the rarity of godly and learned men, shall seeme to some a just reason why that so strait and sharpe examination should not bee taken universally, for so it shall appeare, that the most part of the Kirks shall have no Minister at all. But let these men understand, that the lack of able men shall not excuse us before God, if by our consent unable men bee placed over the flock of Christ Jesus. As also that amongst the Gentiles godly and learned men were also rare, as they bee now amongst us, when the Apostle gave the same rule to trie and examine Ministers, which wee now follow. And last, let them understand that it is alike to have no Minister at all, and to have an Idoll in the place of a true Minister: Yea and in some case it is worse, for those that bee utterly destitute of Ministers, will be diligent to search for them; but those that have a vain shadow, doe commonly without further care content themselves with the same, and so remaine they continually deceived, thinking that they have a Minister, when in very deed they have none. For wee cannot judge him a dispensator of Gods mysteries, that in no wise can breake the bread of life to the fainting and hungry soules. Neither judge wee that the Sacraments can bee rightly ministred by him in whose mouth God hath put no Sermon of exhortation. The chiefest remedy left to your Honours, and to us, in all this raritie of true Ministers, is fervent prayer unto God, that it will please his mercy to thrust out faithfull workmen in this his harvest. And next, that your Ho. with consent of the Church, are bound by your authority to compell such men as have gifts and graces able to edifie the Church of God, that they bestow them where greatest necessity shall bee knowne. For no man may bee permitted to live idle, or as themselves list; but must bee appointed to travell where your wisedomes and the Church shall thinke expedient: We cannot prescribe unto your Honours certaine rules how that ye shall distribute the

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Miniſters and learned men, whom God hath already ſent unto you. But hereof wee are aſſured, that it greatly hindereth the progreſſe of Chriſts Goſpell within this poore Realme, that ſome altogether abſtract their labours from the Church, and others remaine altogether in one place, the moſt part of them being idle. And therefore of your Honors we require in Gods name, that by your authority, which ye have of God, ye compell all men to whom God hath given any Talent to perſwade by wholeſome doctrine, to beſtow the ſame, if they bee called by the Church, to the advancement of Chriſts glorie, and the comfort of his troubled flock. And that ye with the conſent of the Church, aſſigne unto your chiefeſt workmen, not onely Townes to remaine in, but alſo Provinces; that by their faithfull labours, Churches may bee erected, and order eſtabliſhed where none is now. And if on this manner ye ſhall uſe your power and authority, chiefly ſeeking Gods glorie, and the comfort of your brethren, wee doubt not but God ſhall bleſſe you and your enterpriſes.

For Readers.

TO the Churches where no Miniſters can bee had preſently, muſt bee appointed the moſt apt men that diſtinctly can read the common prayers and the Scriptures, to exerciſe both themſelves and the Church, till they grow to greater perfection; and in proceſſe of time, he that is but a Reader, may attaine to a farther degree, and by conſent of the Church, and diſcreet Miniſters, may bee permitted to miniſter the Sacraments, but not before that hee bee able ſomewhat to perſwade by wholeſome doctrine, beſide his reading, and bee admitted to the Miniſtery, as before is ſaid. Some wee know that of long time have profeſſed Chriſt Jeſus, whoſe honeſt converſation deſerveth praiſe of all godly men, and whoſe knowledge alſo might greatly helpe the ſimple, and yet they onely content themſelves with reading; theſe muſt bee animated, and by gentle admonition encouraged by ſome exhortation to comfort their brethren, and ſo they may bee admitted to adminiſtration of the Sacraments; but ſuch Readers as neither have had exerciſe, nor continuance in Chriſts true religion, muſt abſtaine from miniſtration of the Sacraments, till they give declaration and witneſſing of their honeſty and further knowledge, that none bee admitted to preach, but they that are qualified there-

fore, but rather bee retained Readers, and such as are Preachers already, not found qualified therefore, by the Super-intendent, bee placed to bee Readers.

The fifth head concerning the provision for the Ministers, and for the distribution of the rents and possessions justly appertaining to the Church.

SEing that of our Master Christ Jesus, and his Apostle *Paul* wee have, that the workman is worthy of his reward, and that the mouth of the labouring oxe ought not to bee musseled, of necessitie it is, that honest provision bee made for the Ministers, which wee require to bee such, that they have neither occasion of solicitude, neither yet of insolencie and wantonnesse. And this provision must bee made not onely for their owne sustentation, during their lives; but also for their Wives and Children after them. For wee judge it a thing most contrarious to reason, godlinesse and equity, that the Widow and the Children of him who in his life did faithfully serve in the Kirk of God, and for that cause did not carefully make provision for his family, should after his death bee left comfortlesse of all provision: which provision for the Wives of the Ministers after their decease is to bee remitted to the discretion of the Kirk. Difficile it is to appoint a severall stipend to every Minister, by reason that the charge and necessity of all, will not bee alike. For some will bee continuers in one place, some will bee compelled to travell, and oft to change their dwelling place (if they shall have charge of divers Kirkes;) among these some will bee burdened with Wife and Children, and one with more then others, and some perhaps will bee single men. If equall stipends should bee appointed to these that in charge should bee so unequall, either should the one suffer penurie, or else should the other have superfluity and too much. Wee judge therefore that every Minister have sufficient whereupon to keepe an house, and bee sustained honestly in all things necessary as well for keeping of his house and cloathes, flesh, fish, bookes, fewell, and other things necessary, of the rents and treasurie of the Kirk, at the discretion of the Congregation conforme to the quality of the person and necessity of the time: Wherein

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it is thought good that every Miniſter ſhall have at leaſt fourty bolls meale, twenty ſix bolls malt, to finde his houſe bread and drinke, and more ſo much as the diſcretion of the Church findes neceſſary; beſides money for buying of other proviſion to his houſe and other neceſſaries: the modification whereof is referred to the judgement of the Kirk, to bee made every yeare at the chooſing of the Elders and Deacons of the Kirk. Providing alwayes that there bee advanced to every Miniſter ſufficient proviſion for a quarter of a yeare before-hand of all things. But to him that travels from place to place, whom wee call Superintendent, who remaines as it were a month or leſſe in one place for eſtabliſhing of the Kirk, and for the ſame purpoſe changing to another, muſt conſideration bee had. And therefore to ſuch wee thinke ſix chalders beere, nine chalders meale, three chalders oats, ſix hundreth merkes money, to bee eiked and paired at the diſcretion of the Prince and Councell of the Realme, to bee payed to him in manner foreſaid. The Children of the Miniſters muſt have the liberties of the Cities next adjacent, where their Fathers laboured, freely granted. They muſt have the priviledges in Schooles, and burſiſſes in Colledges; That is, that they ſhall be ſuſtained at learning, if they be found apt thereto: And failing thereof, that they bee put to ſome handy-craft; or exerciſed in ſome vertuous induſtry, whereby they may bee profitable members of the Common-wealth, and the ſame we require of their Daughters: To wit, that they bee vertuouſly brought up, and honeſtly doted when they come to maturity of yeares at the diſcretion of the Kirk. And this in Gods preſence wee witneſſe wee require not ſo much for our ſelves, or for any that appertaine to us, as that wee doe it for the increaſe of vertue and learning, and for the profite of the poſterity to come. It is not to bee ſuppoſed that any man will dedicate himſelfe and his Children ſo to God and to his Kirk, that they looke for no worldly commodity, but this cankered nature which wee beare is provoked to follow vertue when it ſeeth profite and honour thereto annexed; and contrarily, then is vertue in many deſpiſed, when vertuous and godly men are without honour: and ſory would wee bee that poverty ſhould diſcourage men from ſtudie, and following of the way of vertue, by which they might edifie the Kirk and flock of Chriſt Jeſus. Nothing have wee ſpoken of the ſtipend of Readers, becauſe if they can doe nothing but reade, they neither

can bee called nor judged true Ministers, and yet regard must bee had to their labours; but so that they may bee spurred forward to vertue, and not by any stipend appointed for their reading to bee retained in that estate. To a Reader therefore that is newly entred, fourty merkes, or more or lesse, as Parishioners and Readers can agree, is sufficient: Provided that hee teach the Children of the Parish, which hee must doe, beside the reading of the common prayers, and bookes of the old and new Testament. If from reading hee begin to exhort, and explaine the Scriptures, then ought his stipend to bee augmented, till finally hee come to the honour of a Minister. But if hee bee found unable after two yeeres, then must hee bee removed from that office, and discharged of all stipend, that another may bee proved as long. For this alwayes is to bee avoided, that none who is judged unable to come at any time to some reasonable knowledge whereby hee may edifie the Kirk, shall bee perpetually sustained upon the charge of the Kirk. Farther it must bee avoided, that no child, nor person within age, that is, within twenty one yeares of age, bee admitted to the office of a Reader. But Readers ought to bee endued with gravity and discretion, lest by their lightnesse the prayers or Scriptures read bee of lesse price or estimation. It is to bee noted that the Reader bee put in the Kirk at the admission of the Super-intendent. The other sort of Readers, who have long continued in godlines, and have some gift of exhortation, who are of hope to attaine to the degree of a Minister, and teach the Children; wee thinke an hundred merkes, or more or lesse, at the discretion of the Kirk, may bee appointed; so that difference bee made, as is said, betwixt them and the Ministers, that openly preaches the word and ministers the Sacraments.

Rests yet two sorts of people to bee provided for, upon that which is called the Patrimony of the Kirk, to wit, the poore, and teachers of the youth-head. Every severall Kirk must provide for the poore within it selfe: For fearefull and horrible it is, that the poore, whom not onely God the Father in his Law, but Christ Jesus in his Evangell, and the holy Spirit speaking by Saint *Paul* hath so earnestly commended to our care, are universally so contemned and despised. Wee are not Patrones for stubborne and idle beggars, who running from place to place make a craft of their begging, whom the civill Magistrate ought to punish: But

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for the Widow and Fatherleſſe, the aged, impotent or lamed, who neither can, nor may travell for their ſuſtentation; wee ſay that God commands his people to bee carefull, and therefore for ſuch, as alſo for perſons of honeſty fallen into decay and poverty, ought ſuch proviſion to bee made, that of our abundance their indigence might bee relieved. How this moſt conveniently, and moſt eaſily may bee done in every Citie, and other parts of this Realme, God will ſhew you wiſedome, and the meanes, ſo that your mindes bee godly inclined thereto. All muſt not bee ſuffered to begge that gladly would ſo doe, neither yet muſt beggers remaine where they would; but the ſtout and ſtrong beggers muſt bee compelled to worke; and every perſon that may not worke, muſt bee compelled to repaire to the place where hee or ſhee was borne, unleſſe of long continuance they have remained in one place, and there reaſonable proviſion muſt bee made for ſuſtentation, as the Kirk ſhall appoint. The order nor ſummes in our judgements can not particularly bee appointed unto ſuch times as the poore of every City, Towne and Pariſh bee compelled to repaire to the places where they were borne, or of their reſidence, where their names and number muſt bee taken and put in roll, and then may the wiſedome of the Kirk appoint ſtipends accordingly.

The Head of the Super-intendents.

BEcauſe wee have appointed a larger ſtipend to them that ſhall bee Super-intendents then to the reſt of the Miniſters, we have thought good to ſignifie to your Honours ſuch reaſons as moved us to make difference betwixt Preachers at this time, as alſo how many Super-intendents wee thinke neceſſary, with their bounds, office, election and cauſes that may deſerve depoſition from that charge.

Wee conſider, that if the Miniſters whom God hath endowed with his ſingular graces amongſt us ſhould bee appointed to ſeverall places there to make their continuall reſidence, that then the greateſt part of the Realme ſhould bee deſtitute of all doctrine: which ſhould not onely bee the occaſion of great murmur, but alſo bee dangerous to the ſalvation of many. And therefore wee have thought it a thing moſt expedient at this time, that from the

whole number of godly and learned men, now preſently in this Realme, bee ſelected ten or twelve (for in ſo many Provinces wee have divided the whole) to whom charge and commandement ſhould bee given, to plant and erect Kirkes, to ſet, order, and appoint Miniſters, as the former order preſcribes, to the Countries that ſhall bee appointed to their care where none are now. And by their meanes, your love and common care over all Inhabitants of this Realme, to whom you are equally debtors, ſhall evidently appeare; as alſo the ſimple and ignorant, who perchance have never heard Jeſus Chriſt truely preached, ſhall come to ſome knowledge: By the which many that are dead in ſuperſtition and ignorance, ſhall attaine to ſome feeling of godlineſſe, by the which they may bee provoked to ſearch and ſeeke farther knowledge of God, and his true Religion and worſhipping: whereby the contrary, if they ſhall bee neglected, then ſhall they not onely grudge, but alſo ſeeke the meanes whereby they may continue in their blindnes, or returne to their accuſtomed Idolatry; and therefore nothing wee deſire more earneſtly then that Chriſt Jeſus bee univerſally once preached throughout this Realme, which ſhall not ſuddenly bee, unleſſe that by you men bee appointed, and compelled faithfully to travell in ſuch Provinces as to them ſhall bee aſſigned.

The names of the places of reſidence and ſeverall Dioceſſes of the Super-intendents.

In primis, The Super-intendent of *Orknay*, whoſe Dioceſſe ſhall comprehend the *Iles*, *Orknay*, *Zetland*, and *Cathnes*, and *Stranaver*: his reſidence to bee in *Kirkwall*.

The Super-intendent of *Roſſe*, whoſe Dioceſſe ſhall comprehend *Roſſe*, *Sutherland*, *Murray*, with the north *Iles* of the *Skie*, and *Lewis* with the adjacents: his reſidence to bee in the Channonrie of *Roſſe*.

The Super-intendent of *Argyle*, whoſe Dioceſſe ſhall comprehend *Argyle*, *Kyntire*, *Lorne*, the ſouth *Iles*, *Arran* and *Bute* with their adjacents, with *Lochwhaber*: his reſidence to bee in *Argyle*.

The Super-intendent of *Aberdene*, whoſe Dioceſſe is betwixt *Dee* and *Spay* containing the Shireſdom of *Aberdene* and *Bamfe*: whoſe reſidence ſhall bee in old *Aberdene*.

The

The Super-intendent of *Brechen*, whoſe Dioceſſe ſhall bee the whole Shirefdomes of the *Mernes*, *Angus*, and the brae of *Marre* to *Dee*: his reſidence to bee in *Brechen*.

The Super-intendent of *Fyfe* and *Fotheringhame* to *Stirling*, and the whole Shirefdome of *Perth*: his reſidence to bee in Saint *Andrewes*.

The Super-intendent of *Edinburgh*, whoſe Dioceſſe ſhall comprehend the whole Shirefdome of *Lowthian* and *Stirling*, and the South-ſide of the water of *Forth*: his reſidence to bee in *Edinburgh*.

The Super-intendent of *Iedburgh*, whoſe Dioceſſe ſhall comprehend the whole *Tivitdail*, *Tweddail*, *Liddiſdail*, and thereto is added by conſent of the whole Kirk, the *Merſe*, *Lawderdaill* and *Weddaill*, with the forreſt of *Etrick*: his reſidence to bee in *Iedburgh*.

The Super-intendent of *Glaſgow*, whoſe Dioceſſe ſhall comprehend *Clidſdaill*, *Renfrew*, *Menteth*, *Lennox*, *Kyle* and *Cuninghame*: his reſidence to bee in *Glaſgow*.

The Super-intendent of *Dumfrieſſe*, whoſe Dioceſſe ſhall comprehend *Galloway*, *Carrik*, *Nithiſdal*, *Annandaile* with the reſt of the dailes in the Weſt: his reſidence to bee in *Dumfrieſſe*.

Thoſe men muſt not bee ſuffered to live as your idle Biſhops have done heretofore: neither muſt they remaine where gladly they would, but they muſt bee Preachers themſelves, and ſuch as may not make long reſidence in any place till their Kirkes bee planted and provided of Miniſters, or at the leaſt of Readers. Charge muſt bee given to them that they remaine in no place above twenty dayes in their viſitation, till they have paſſed through their whole bounds. They muſt thrice every weeke preach at the leaſt; and when they returne to their principall Towne and Reſidence, they muſt bee likewiſe exerciſed in preaching and edification of the Kirk: and yet they muſt not bee ſuffered to continue there ſo long, that they may ſeeme to neglect their other Kirkes: But after they have remained in their chiefe Towne three or foure Moneths at moſt, they ſhall bee compelled (unleſſe by ſickneſſe they bee retained) to re-enter in viſitation. In which they ſhall not onely preach, but alſo examine the life, diligence and behaviour of the Miniſters, as alſo the order of the Kirkes, the manners of the people. They muſt further conſider how the poore

bee

bee provided, how the youth bee instructed: They must admoniſh where admonition needeth, and dreſſe ſuch things as by good counſell they bee able to appeaſe. And finally they muſt note ſuch crimes as be heynous, that by the cenſure of the Kirk the ſame may be corrected. If the Super-intendent be found negligent in any of the chiefe points of his office, and ſpecially if he be noted negligent in preaching of the word, and viſitation of the Kirkes; or if hee be convict of ſuch crimes, which in common Miniſters are damned, hee muſt be depoſed, without reſpect of his perſon, or office.

The Election of Super-intendents.

IN this preſent neceſſity, the nomination, examination, and admiſſion of the Super-intendent cannot be ſo ſtraight, as we require, and as afterward it muſt be. For this preſent, therefore wee thinke it expedient, that either your Honours by your ſelves nominate ſo many as may ſerve the fore-written Provinces: or that yee give commiſſion to ſuch men as ye ſuppoſe the feare of God to bein, to doe the ſame. And the ſame men being called in your preſence ſhall bee by you, and ſuch as your Hon. pleaſes call unto you for conſultation in that caſe, appointed to their Provinces. We thinke it expedient, and neceſſary, that as well the Gentlemen, as Burgeſſe of every diocy bee made privy at the ſame to the election of the Super-intendent; as well to bring the Kirk in ſome practiſe of her liberty, as that the Paſtor may be the better favored of the flock whom themſelves have choſen. If your Honours cannot finde for this preſent ſo many able as neceſſity requireth, then in our judgements, more profitable it is thoſe Provinces vaike till God provide better for them, then that men unable to edifie and governe the Kirk, ſo ſuddenly be placed in that charge; for experience hath teached us what peſtilence hath beene ingendred in the Kirk by men unable to diſcharge their offices. When therefore after three yeares any Super-intendent ſhall depart, or chance to be depoſed, the chiefe Towne within the Province, to wit, the Miniſters, Elders and Deacons, with the Magiſtrate and Councell of the ſame Towne, ſhall nominate, and by publick Edicts proclaime, as well to the Super-intendent, as to two or three Provinces next adjacent, two or three of the moſt learned

and

and godly Miniſters within the whole Realme, that from amongſt them, one with publick conſent may be elected and appointed to the office then vacant: And this the chiefe Towne ſhall be bound to doe within the ſpace of twenty dayes; which being expired, and no man preſented, then ſhall three of the next adjacent Provinces with conſent of their Super-intendents, Miniſters and Elders, enter in the right and priviledge of the Towne, and ſhall preſent every one of them, one or twa, if they liſt, to the chiefe Towne to be examined, as the order requires. As alſo it ſhall bee lawfull for all the Kirkes of the Dioceſſe to nominate within the ſame time ſuch perſons as they thinke worthy to ſtand in Election, who all muſt bee put in an Edict.

After nomination to be made, publick Edicts muſt be ſent forth, warning all men that have any exception againſt the perſons nominate, or againſt any of them, to be preſent in the chiefe Towne at the day prefixed, and place, to object what they can againſt the election of any of them. Thirty dayes we thinke ſufficient to be aſſigned thereto. Thirty dayes we meane after the nomination be made; which day of the election being come, the whole Miniſters of the Province, with three or foure Super-intendents next adjacent, or that ſhall bee thereto nominated, ſhall examine, not onely the learning, but alſo the manners, prudence and hability to governe the Kirk, of all theſe that be nominated: that he who ſhall be found moſt worthy may be burdened with the charge. If the Miniſters of the whole Provinces ſhould bring with them the votes of them that were committed to their care, the election ſhould be the more free. But alwayes the votes of them that convene, ſhould be required. The examinations muſt be publickly made. They that ſtand in election muſt publickly preach, and men muſt be charged in the name of God, to vote according to conſcience, and not after affection.

If any thing be objected againſt him that ſtandeth in election, the Super-intendents and Miniſters muſt conſider whether the objection be made of conſcience or malice, and they muſt anſwere accordingly. Other ceremonies then ſharp examination, approbation of the Miniſters, and Super-intendents, with the publicke conſent of the Elders and people, wee cannot allow.

The Super-intendent being elected, and appointed to his charge, muſt be ſubject to the cenſure and correction of Miniſters and El-

ders, not of his chiefe Towne onely, but also of the whole Province, over the which he is appointed Overseer.

If his offence be knowne, and the Ministers and Elders of the Towne and Province be negligent in correcting of him, then the next one or two Super-intendents with their Ministers and Elders, may convene him, and the Ministers and Elders of his chief Town (provided that it be within his owne Province or chiefe Towne) may accuse or correct as well the Superintendent in these things that are worthy of correction, as the Ministers and Elders of their negligence and ungodly tolerance of his offence.

Whatsoever crime deserves deposition or correction of any other Minister, deserveth the same in the Super-intendent, without exception of persons.

After that the Kirk is established, and three yeares be passed, we require that no man be called to the office of a Super-intendent, who hath not at the least two years given declaration of his faithfull labours in the ministery of the same Kirk.

No Super-intendent may be transferred at the pleasure or request of any one Province, no not without the consent of the whole councell of the Kirk, and that for grave causes and considerations.

Of one thing in the end we must admonish your Honours, to wit, that in the appointing of the Super-intendents for this present, ye dis-appoint not your chief Townes, and where learning is exercised, of such Ministers as more may profit by residence in one place, then by continuall travell from place to place. For if ye so doe, the youth in these places shall lack the profound interpretation of Scripture: and so shall it be long before your garden send forth many plants; where by the contrary, if one or two Townes be continually exercised as they may, the Commonwealth shall shortly feast of their fruit, to the comfort of the godly.

For the Schooles.

SEeing that the office and dutie of the godly Magistrate, is not onely to purge the Church of God from all superstition, and to set it at liberty from tyranny and bondage, but also to provide at the utmost of his power, how it may abide in some purity in the posterity following, wee can but freely communicate our judgements with your Honours in this behalfe.

The

The neceſsity of Schooles.

SEeing that God hath determined that his Kirke here in earth ſhall be taught not by Angels, but by men; and ſeeing that men are borne ignorant of God, and of all godlineſſe, and ſeeing alſo he ceaſes to illuminate men miraculouſly, ſuddenly changing them as he did the Apoſtles, and others in the primitive Kirke: Of neceſſity it is that your Honours be moſt carefull for the vertuous education, and godly up-bringing of the youth of this Realme: if either ye now thirſt unfainedly the advancement of Chriſts glory, or yet deſire the continuance of his benefits to the generation following. For as the youth muſt ſucceed to us, ſo we ought to be carefull that they have knowledge and erudition to profit and comfort that which ought to be moſt deare to us, to wit, the Kirk and ſpouſe of our Lord Jeſus. Of neceſſity therefore we judge it, that every ſeverall Kirk have one Schoolmaſter appointed, ſuch a one at leaſt as is able to teach Grammar, and the Latine tongue, if the Towne be of any reputation. If it be up-a-land, where the people convene to the doctrine but once in the weeke, then muſt either the Reader, or the Miniſter there appointed, take care over the children and youth of the pariſh, to inſtruct them in the firſt rudiments, and eſpecially in the Catechiſme as we have it now translated in the booke of the common order, called the order of *Geneva*. And furder we thinke it expedient, that in every notable Towne, and ſpecially in the Towne of the Super-intendent, there be erected a Colledge, in which the arts at leaſt Logick and Rhetorick, together with the tongues, be read by ſufficient Maſters, for whom honeſt ſtipends muſt be appointed. As alſo proviſion for thoſe that be poore, and not able by themſelves, nor by their friends to be ſuſtained at letters, and in ſpeciall theſe that come from Landward. The fruit and commodity hereof ſhall ſuddenly appeare. For firſt, the youth-head and tender children ſhall bee nouriſhed, and brought up in vertue in preſence of their friends, by whoſe good attendance many inconveniences may be avoided, in which the youth commonly fall, either by over much libertie, which they have in ſtrange and unknowne places, while they cannot rule themſelves: or elſe for lack of good attendance, and ſuch neceſſity as their tender age requires. Secondly, the exerciſe of Children in every Kirk, ſhall be great inſtruction to the aged.

Last, the great Schooles, called the Vniversities, shall be replenished with these that shall be apt to learning. For this must be carefully provided, that no Father of what estate or condition that ever he be, use his Children at his owne fantasie, especially in their youthhead; but all must be compelled to bring up their Children in learning and vertue.

The rich and potent may not be permitted to suffer their Children to spend their youth in vaine idlenesse, as heretofore they have done: But they must be exhorted, and by the censure of the Kirk compelled to dedicate their Sonnes by good exercises to the profite of the Kirk, and Common-wealth; and that they must doe of their owne expences, because they are able. The Children of the poore must be supported and sustained of the charge of the Kirk, triall being taken whether the Spirit of docility be in them found, or not: If they be found apt to learning and letters, then may they not (we meane, neither the Sonnes of the rich, nor yet of the poore) be permitted to reject learning, but must be charged to continue their study, so that the Common-wealth may have some comfort by them. And for this purpose must discreet, grave, and learned men be appointed to visit Schooles for the tryall of their exercise, profite and continuance: To wit, the Minister and Elders, and the rest of learned men in every Towne shall in every quarter make examination how the youth have profited.

And certaine times must be appointed to reading and learning of the Catechisme, and certaine to the Gramma and to the Latine tongues, and a certaine to the Arts of Philosophy, and the tongues; and certaine to that study in the which they intend chiefly to travell for the profite of the Common-wealth. Which time being expired, we meane in every course, the Children should either proceed to the farther knowledge, or else they must be set to some handy-craft, or to some other profitable exercise; providing alwayes that first they have further knowledge of Christian Religion: To wit, the knowledge of Gods Law and Commandements, the use and office of the same: the chiefe Articles of the beleefe, the right forme to pray unto God; the number, use, and effect of the Sacraments: the true knowledge of Christ Jesus, of his Office and Natures, and such others, without the knowledge whereof neither any man deserves to be called a Christian, neither ought any to be admitted to the participation of the Lords Table: and therefore their principles ought and must be learned in the youth-head.

The Times appointed to every courſe.

TWo yeares we thinke more then ſufficient to learne to read perfectly, to anſwere to the Catechiſme, and to have ſome entres in the firſt Rudiments of Grammar; to the full accompliſhment whereof (we meane of the Grammar) we thinke other three yeares or foure at moſt ſufficient to the Arts, to wit, Logick and Rhetorick, and to the Greeke tongue foure yeares, and the reſt till the age of 24 yeares, to be ſpent in that ſtudy, wherein the Learner would profit the Church, or Common-wealth, be it in the Lawes, Phyſick, or Divinity, which time of 24. yeares being ſpent in the Schools, the Learner muſt be removed to ſerve the Church or Common-wealth, unleſſe he be found a neceſſary Reader in this ſame Colledge or Vniverſity. If God ſhall move your hearts to eſtabliſh and execute this order, and put theſe things in practiſe, your whole Realme we doubt not, within few yeares will ſerve it ſelfe of true Preachers, and of other Officers neceſſary for the Common-wealth.

Of the Erection of Univerſities.

THe Grammar Schoole being erected, and of the tongues (as we have ſaid) next we thinke it neceſſary there be 3. Vniverſities in this whole Realme, eſtabliſhed in 3. Townes accuſtomed. The firſt in S. *Andrewes*, the ſecond in *Glaſgow*, and the third in *Aberdein*. And in the firſt Vniverſity and principall, *viz.* S. *Andrewes*, that there be 3. Colledges, and in the firſt Colledge, which is the entry of the Vniverſity, there be foure claſſes or feages, the firſt to the new Suppoſts ſhall be onely *Dialettica* next onely *Mathematica*, the third of *Phyſick* onely, the fourth of *Medicine*. And in the ſecond Colledge, two claſſes or feages, the firſt of *Morall Philoſophy*, the ſecond of the *Lawes*. And in the third Colledge two claſſes or feages, the firſt of the tongues, to wit, *Greeke* and *Hebrew*, the ſecond of *Divinity*.

Of Readers, and of the degrees and time of ſtudy.

ITem, in the firſt Colledge and firſt Claſſe, ſhall be a Reader of *Dialettica*, who ſhall accompliſh his courſe thereof in a year. In *Mathematica*, which is the ſecond Claſſe, ſhall be a Reader which ſhall

compleat his courſe of *Arithmetica*, *Geometry*, *Coſmography*, and *Aſtrology* in one yeere. In the third claſſe ſhall bee a Reader of naturall *Philoſophy*, who ſhall compleat his courſe in one yeere. And who after thir three yeares by triall and examination, ſhall be found ſufficiently inſtructed in the foreſaid ſcienees, ſhall be *Laureat*, and *Graduat* in Philoſophy. In the fourth claſſe, ſhall be a Reader of Medicine, who ſhall compleat his courſe in 5. yeares, after the ſtudy of the which time, being by examination found ſufficient, they ſhall be graduat in Medicine.

Item, in the ſecond Colledge, in the firſt claſſe, one Reader onely in the Ethicks, Oeconomicks, and Politicks, who ſhall compleat his courſe in the ſpace of one yeare. In the ſecond claſſe ſhall be two Readers in the Muncipall and Roman Lawes, who ſhall compleat his courſe in 4. yeares, after which time being by examination found ſufficient, they ſhall bee graduate in the Lawes.

Item, in the third colledge, in the firſt claſſe, one reader of the Hebrew, and another of the Greeke tongue, who ſhall compleat the Grammar thereof in 3. moneths, and the remanent of the yeare, the Reader of the Hebrew ſhall interpret one booke of *Moſes*, the *Prophets*, or the *Pſalmes*, ſo that this courſe and claſſe ſhall continue one yeare. The Reader of the Greek ſhall interpret ſome book of *Plato*, together with ſome place of the new Teſtament. In the ſecond claſſe ſhall be two Readers in Diuinity, the one in the new Teſtament, the other in the old, who ſhall compleat their courſe in five yeares: after which time, who ſhall be found by examination ſufficient, they ſhall be graduate in divinity.

Item, wee thinke expedient that none be admitted to the firſt Colledge, and to be Suppoſts of the Univerſity, unleſſe he have from the Maſter of the Schoole, and Miniſter of the Town where he was inſtructed in the tongues, and teſtimony of his learning, docility, age and parentage: and likewiſe triall be taken by certaine Examinators, depute by the Rector and Principals of the ſame. And if he be found ſufficiently inſtructed in the *Dialectica*, he ſhall incontinent the ſame year be promoted to the claſſe of *Mathematica*.

Item, that none be admitted to the claſſe of Medicine, but he that ſhall have his teſtimoniall of his time well ſpent in *Dialectica*, *Mathematica*, and *Phyſick*, and of his docility in the laſt.

Item, that none be admitted unto the claſſe of the Lawes, but he that ſhall have ſufficient teſtimonials of his time well ſpent in *Dialectica*, *Mathematica*, *Phyſica*, Ethicks, Oeconomicks, and Politicks, and of his docility in the laſt.

Item,

Item, that none be admitted unto the classe & seage of Divinity, but he that shall have sufficient testimonials of his time well spent in *Dialectica*, *Mathematica*, *Physica*, *Ethica*, *Oeconomica*, and *Politica*, and the Hebrew tongue, and of his docility in the morall Philosophy, and the Hebrew tongue. But neither shall such as apply them to heare the Lawes, be compelled to heare Medicine; neither such as apply them to heare Divinity, be compelled to heare either Medicine, or yet the Lawes.

Item, in the 2 University, which is *Glasgow*, shall be two Colledges only: in the first shall be a classe of *Dialectica*, another of *Mathematica*, the third of *Physica*, ordered in all sorts as S. *Andrewes*.

Item, in the second, foure classes, the first of Morall philosophy, Ethicks, Oeconomicks, and Physick. The second of the Muncipall and Roman Lawes. The third, of the Hebrew tongue. The fourth of Divinity, which shal be ordered in all sorts to that we have written in the order of the University of S. *Andrewes*.

The third University of *Aberdein* shall be conforme to this University of *Glasgow* in all sorts.

Item, we thinke needfull that there be chosen of the body of the Vniversity to every Colledge, a principall man of learning, discretion and diligence, who shall receive the whole rents of the Colledge; and distribute the same according to the erection of the Colledge, and shall dayly hearken the dyet counts, adjoyning to him weekely one of the Readers or Regents, above whom he shall take attendance upon their diligence, as well in their reading as exercising of the youth in the matter taught upon the policy and uphold of the place, and for punishment of crimes shall hold a weekely convention with the whole members of the Colledge. He shall be countable yearely to the Super-intendent, Rector, and the Principals convened, about the first of *November*. His election shall be in this sort: There shall be three of the most sufficient men of the University (not Principals already nominate by the members of the Colledge) sworn to follow their consciences whose Principall is departed, and publickly proponed through the whole University; after the which time 8. dayes, by the Super-intendent himselfe, or his speciall Procurator, with the Rector, and the rest of the Principals, as a Chapter, convenit, shall confirme one of the three they thinke most sufficient, being before sworne to doe the same with a single eye without respect to fead or favour.

Item, in every Colledge we thinke needfull at least, a Steward, a Cooke,

Cooke, a Gardiner, and Porter, who shall be subject to Discipline of the Principall, as the rest.

Item, That every Vniversity have a beddall subject to serve at all times throughout the whole Vniversity, as the Rector and Principall shall command.

Item, that every Vniversity have a Rector chosen from yeare to yeare as shall follow. The Principals, being convened with the whole Regents chapterly shall be sworne, that every man in his roome shall nominate such a one as his conscience shall testifie to be most sufficient, to beare such charge and dignity: and three of them that shall be ofteſt nominated shall be put in edict publickly 15. dayes before *Michaelmas*; and then shall on *Michaelmas* even convene the whole Principals, Regents, and Suppostls, that are graduat, or at the least studied their time in Ethicks, Oeconomicks, and Politicks, and na others yonger, and every one first protest in Gods presence to follow the sincere ditment of their conscience shall nominate of the three, and he that hath most votes shall be confirmed by the Super-intendent and Principals, and his duety with an exhortation proponed unto him, and this to be the 28. day of *September*, and thereafter triall to be taken *hinc inde* of his just and godly government, and of the rests lawfull submission and obedience: he shall be propined by the Vniversity at his entry with a new garment, bearing *insignia Magistratus*, and he holden monethly to visite every Colledge, and with his presence decore and examine the lections and exercise thereof. His Assessors shall be a Lawyer and a Theologe, with whose advice he shall decide all questions civill betwixt the members of the Vniversity. If any without the Vniversity persue a member thereof, or he be persued by a member of the same, he shall assist the Provost and Baillies in these cases, or other Iudges competent, to see justice be ministred: In like wise if any of the Vniversity be criminally persued, he shall assist the Judges competent, and see that justice be ministred.

Item, We thinke expedient that in every Colledge in every Vniversity, there be 24. bursars, divided equally in all the Classes and seages as is above expremit, that is, in S. *Andrewes* 72. bursars, in *Glasgow* 48. bursars, in *Aberdeine* 48. to be sustained onely in meat upon the charges of Colledge, and to be admitted at the examination of the ministery and chaptour of the Principals in the Vniversity, as well in the docility of the Persons offered, as of the ability of their Parents to sustaine them themselves, and not to burden the Common-wealth with them.

Of

Of the Stipends and Expenses necessary.

ITem, we thinke expedient, that the Universities be doted with temporall lands, with rents & revennues of the Bishopricks temporalitie, and of the Kirkes collegiate so farre as their ordinary charges shall require; and therefore that it would please your Hon: by advice of your Hon. Coun. and vote of Parliam. to do the same. And to the effect the same may be shortly exped. we have recolled the summes we thinke necessary for the same.

Inprimis, for the ordinary stipend of the Dialectician Reader, the Mathematician, Physician and morall Philosopher, we thinke sufficient an hundred pounds for every one of them.

Item, for the stipend of every Reader in Medicine, and Lawes, a hundreth thirty three pounds 6.s. 8.d.

Item, to every Reader in Hebrew, Greek, and Divinitie, 200.p.

Item, to every Principall of a Colledge 200. pounds.

Item, to every Steward 16. pounds.

Item, to every Gardiner, to every Cooke and Porter, to ilk one of them ten merkes.

Item, to the buird of every bursar without the classe of Theol. 20. pounds.

Item, in the classe of Theologie, which will be only twelve persons in S. Androes, 24.p.

Summe of yearly and ordinary expences in the Universitie of S. Androes, 3979.p.

Summe of yearly and ordinary expences of Glasgow, 2922.p. Abberdine as much.

Summe of the ordinary charges of the whole.

Item, the Beddalls stipend shall be of every intrant and suppost of the Universty 2. shillings: of every one Graduate in Philosophie 3. shillings: of every one Graduate in Medicine or laws, 4. shillings, in Theologie 5. shillings: all Bursars being excepted.

Item, we have thought good for building and upholding of the places, a generall collect be made, and that every Earles son, at his entry to the Universty, shall give 40.s. and likewise at every Graduation 40. shil. *Item*, each Lords sonne likewise at such time, 30. shil. each freeholding Barons sonne 20. shil. every fewar and substantious Gentlemans sonne, 1. mark. *Item*, every substantious husband and Burges son, at each time 10. shil. *Item*, every one of the rest, not excepting the bursars, 5. shil. at each time. And that this be gathered in a common box, put in keeping to the principall of the

Theologians, every principall having a key thereof, to be counted each year once with the rest of principalls to be laid in the same, about the 15. day of *Nov.* in presence of the Superintendent, Rector and whole Principals, and with their whole consent, or at least the most part of them, referred, & imploied only upon the building and upholding of the places & repairing of the same, ever as necessitie shall require. And therefore the Rector with his assistants, shall be holden to visit the places each year once, incontinent after he be promoted upon the last of October, or thereby.

Of the priviledges of the Universitie.

SEeing wee desire that Innocencie should defend us rather then priviledge, we think that each person of the Universitie should answer before the Provost and Bailiffes of each Town, where the Universities are, of all crimes whereof they are accused, only that the Rector be assessor to them in the said actions. In civill matters, if the question be betwixt members of the Universitie, on each side making their residence and exercise therein, for the time in that case the partie called shall not be holden to answer, but onely before the Rector and his assessors heretofore exprimed. In all other cases of civill pursuit, the generall rule of the law to be observed, *actor sequatur forum rei, &c.*

Item, that the Rector and all inferiour members of the Universitie be exempted from all taxations, imposts, charges of warre, or any other charge that may onerate, or abstract him or them, from the care of his office, such as Tutorie, Curatorie, or any such like that are established, or hereafter shall be established in our Commonweal; to the effect that (without trouble) they may wait on the upbringing of the youth in learning, and bestow their time onely in that most necessarie exercise.

All other things touching the bookes to be read in ilk classe, and all such like particular affaires we referre to the discretion of the Masters, Principals and Regents, with their well advised counsell; not doubting but if God shall grant quietnesse, and give your Wisedomes grace to set forward letters in the sort prescribed, ye shall leave wisedome and learning to your posteritie, a treasure more to be esteemed then any earthly treasure; ye are able to amasse for them, which without wisedome are more able to be their ruin and confusion, then help and comfort. And as this is most true, so we leave it with the rest of the commodities to be weighed by your honours wisedome, and set forwards by your authoritie

authoritie to the moſt high advancement of this Common-wealth committed to your charge.

The ſixth head of the Rents and Patrimonie of the Church.

THir two ſorts of men, that is to ſay, Miniſters and the poore, together with the Schooles, when order ſhall be taken thereanent, muſt bee ſuſteined upon the charges of the Kirk; and therefore proviſion muſt bee made how, and by whom ſuch ſummes muſt be lifted. But before we enter in this head, we muſt crave of your Honours, in the name of the eternall God, and of his Son Chriſt Jeſus, that ye have reſpect to your poore brethren, the Labourers and Manurers of the ground; who by their cruell beaſts the Papiſts have before been oppreſt, that their life to them hath been dolorous and bitter. If yee will have God authour and approver of this reformation, ye muſt not follow their foot-ſteps, but yee muſt have compaſſion of your brethren, appointing them to pay reaſonable teinds, that they may finde ſome benefit of Chriſt Jeſus now preached unto them.

With the griefe of our hearts we heare, that ſome Gentlemen are now as cruell over their Tenants, as ever were the Papiſts, requiring of them whatſoever they afore payed to the Kirk; ſo that the Papiſticall tyrannie ſhall only be changed into the tyrannie of the Lord & Laird. We dare not flatter your Honours, neither yet is it profitable for you that we ſo doe. If we permit crueltie to be uſed, neither ſhall ye, who by your authoritie ought to gainſtand ſuch oppreſſion, nor yet they that uſe the ſame eſcape Gods heavie and fearefull judgements. The Gentlemen, Barons, Earles, Lords and others, muſt be content to live upon their juſt rents, and ſuffer the Kirk to be reſtored to her libertie; that in her reſtitution, the poore, who heretofore by the cruell Papiſts have been ſpoiled and oppreſſed, may now receive ſome comfort and relaxation, that their teinds and other exactions be cleane diſcharged, and no more taken in times comming. The uppermoſt claith, corpſ-preſent; clerk-maile, the Paſche offering, teind-aile and all hanolings upaland, can neither bee required, nor received of good conſcience: Neither do we judge it to proceed of juſtice, that any man ſhould poſſeſſe the teinds of another, but we think it a moſt reaſonable thing that every man have the uſe of his owne teinds, provided that he anſwer to the Deacons and Treaſurers of the Kirk, of that which juſtice ſhall be appointed to him. We require the Deacons

and Treasures, rather to receive the rents, then the Ministers themselves; because that of the tiends must not onely the Minister be susteined, but also the poore and schooles. And therefore we think it expedient that common Treasurers; to wit, the Deacons be appointed from yeare to yeare, to receive the whole rents appertaining to the Kirk, and that commandement be given that none be permitted either to receive, or yet to intromet with any thing apperteining to the sustination of the persons foresaid, but such as by common consent of the Kirk are thereto appointed.

If any think this prejudiciall to the tackes and assedations of them that now possesse the tiends. Let them understand, that their unjust possession is no possession before God; for they of whom they received their title, and presupposed right or warrant, were theeves and murtherers, and had no power so to alienate the patrimonie, and common good of the Kirk. And yet we are not so extreme, but that we wish just recompence to be made to such as have deburſed summes of money to the unjust professors, so that it hath not been done of late dayes in prejudice of the Kirk. But such as are found and known to be done of plaine colluſion, in no wayes ought to be maintained by you. And for that purpose we thinke it most expedient that whosoever have assedation of tiends and Kirks, be openly warned to produce their assedation and assurance, that cognition being taken, the just takesmen may have the just and reasonable recompence for the yeares that are to runne, the profit of the yeares past being considered and deduced, and the unjust and surmised may be served accordingly; so that the Kirk in the end may receive her libertie and freedom, and that onely for the relieſe of the poore. Your Honours may easilie understand that we speake not now for our selves, but in favour of the Labourers defrauded and oppreſt by the Priests, and by their confederate pensioners; for while that the Priests Pensioner his idle belly is delicately fed, the poore, to whom the portion of that appertaines, was pined with hunger; and moreover the true labourer was compelled to pay that which he ought not. For the labourer is neither debtor to the dumb dog, called the Bishop, neither yet to his hired pensioner; but is debter onely to the Kirk. And the Kirk is bound to sustaine and nourish of her charges, the persons before mentioned, to wit, the Ministers of the word, the poore, and the teachers of the youth. But now to returne to the former head. The summes able to sustaine the forenamed persons,

and

and to furniſh all things appertaing to the preſervation of good order and policie within the Kirk, muſt bee lifted off the tenths, to wit, the tenth ſheafe, hay, hemp, lint, fiſhes, tenth calfe, tenth lamb, tenth wool, tenth folle, tenth cheeſe. And becauſe that we know that the tenth reaſonably taken, as is before expreſſed, will not ſuffice to diſcharge the former neceſſitie, we think that all things doted in hoſpitalitie, and annuall rents both in burgh and land, pertaining to the Prieſts, Chantorie Colledges, Chappellanries, & the Freeries of all orders, to the ſiſters of the Seenes, and ſuch others, be reteined ſtill in the uſe of the Kirk or Kirks within the Townes and pariſhes where they were doted. Furthermore, to the upholding of the Univerſities, and ſuſtentation of the Superintendents, the whole revennue of the temporalitie of the Biſhops, Deanes, and Archdeanes lands, and of all rents of lands pertaining to the Cathedrall Kirks whatſoever. And further Merchants and rich craftsmen in free Burghs, having nothing to doe with the manuring of the ground, muſt take ſome proviſion of their Cities, Townes, and dwelling places for to ſupport the need of the Kirk.

To the Miniſters, and failing thereof, the Readers, muſt be reſtored their Manſes and Gleibs; for elſe they cannot ſerve the flock at all times, as their dutie is; If any Gleib exceed ſix Acres of ground, the reſt to remain in the hands of the poſſeſſours, till order be taken therein.

The receivers and collectors of theſe rents and duties, muſt be Deacons or Treaſurers appointed from yeare to yeare in every Kirk, and by the common conſent, and free election of the Kirk. The Deacons muſt diſtribute no part of that which is collected, but by command of the Miniſters and Elders. And that they may command nothing to be delivered, but as the Kirk hath before determined; to wit, the Deacons ſhall of the firſt part pay the ſums, either quarterly, or from halfe yeare to halfe yeare, to the Miniſters, which the Kirk hath appointed. The ſame they ſhall doe to the Schoolemaſters, Readers, and Hoſpitall, if any bee, receiving alwayes an acquittance for their diſcharge. If any extraordinarie ſummes be to be delivered, then muſt the Miniſters, Elders, and Deacons, conſult whether the deliverance of ſuch ſummes, doth ſtand with the common utilitie of the Kirk, or not. And if they do univerſally condiſcend and agree upon the affirmative or negative, then becauſe they are in credit and office for the yeare, they may doe as beſt ſeemes; but if there be any controverſie amongſt themſelves,

selves, the whole Kirk must be made privie, and after that the matter be proponed, and the reasons; the judgement of the Kirk with the Ministers consent shall prevaile. The Deacons shall be compelled and bound to make accounts to the Minister and Elders of that which they received, as oft as the policie shall appoint: and the Elders when they are changed (which must be every yeare) must cleare their counts before such Auditers as the Kirk shall appoint: and both the Deacons and Elders being changed shall deliver to them that shall be new elected, all summes of monie corns and other profits resting in their hands: The tickets whereof must be delivered to the Super-intendants in their visitation, & by them to the great councell of the Kirk; that as well the abundance as the indigence, of every Kirk may be evidently known, that a reasonable equalitie may be had throughout this whole Realme. If this order be perfectly kept, corruption cannot suddenly enter. For the free and yearly election of Deacons and Elders shall suffer none to usurpe a perpetuall domination over the Kirk: the knowledge of the rentall shall suffer them to receive no more, then whereof they shall be bound to make accounts: the deliverance of monie to the new officers shall not suffer private men use in their private businesse, that which appertaines to the publick affaires of the Kirk.

The seventh head of Ecclesiasticall Discipline.

AS that no Common-wealth can flourish, or long endure, without good Lawes and sharpe execution of the same; so neither can the Kirk of God be brought to puritie, neither yet be retained in the same without the order of Ecclesiasticall Discipline, which stands in reproving and correcting of the faults, which the civill sword either doth neglect, or not punish: blasphemie, adulterie, murder, perjurie, and other crimes capitall, worthy of death, ought not properly to fall under censure of the Kirk; because all such open transgressors of Gods lawes, ought to be taken away by the civill sword. But drunkennesse, excesse, be it in apparell, or be it in eating and drinking, fornication, oppressing of the poore by exactions, deceiving of them in buying and selling by wrang met and measure, wanton words and licentious living tending to slander, doe openly appertaine to the Kirk of God to punish them, as Gods word commands. But because this accursed Papistrie hath brought in such confusion into the world, that neither was vertue rightly praised, neither yet vice severely

verely punished, the Kirk of God is compelled to draw the sword, which of God she hath received, against such open and manifest contemners, cursing and excommunicating all such, as well those whom the civill sword ought to punish, as the other, from all participation with her in prayers and Sacraments, till open repentance appeare manifestly in them. As the order and proceeding to excommunication ought to be slow and grave, so being once pronounced against any person of what estate or condition that ever they be, it must be kept with all severitie. For lawes made and not kept, engender contempt of vertue; and brings in confusion and libertie to sinne. And therefore this order we think expedient to be observed afore, and after excommunication. First, if the offence be secret or known to few men, & rather stands in suspition then in manifest probation, the offender ought to be privately admonished, to abstaine from all appearance of evill, which if hee promise to doe, and declare himselfe sober, honest, and one that feares God, and feares to offend his brethren, then may the secret admonition suffice for his correction. But if he either contemne the admonition, or after promise made do shew himselfe no more circumspect then he was before, then must the Minister admonish him, to whom if he be found inobedient they must proceed according to the rule of Christ, as after shall be declared. If the crime be publick, and such as is hainous, as fornication, drunkennesse, fighting, common swearing, or execration, then ought the offender to be called in presence of the Minister, Elders and Deacons, where his sinne and trespasse ought to be declared and aggreged; so that his conscience may feele how farre he hath offended God, and what slander he hath raised in the Kirk. If signes of unfained repentance appeare in him, and if he require to be admitted to publick repentance, the Minister may appoint unto him a day, when the whole Kirk convenes together, that in presence of all he may testifie his repentance, which before hee professed. Which if he accept, and with reverence confesse his sinne, doing the same, and earnestly desiring the Congregation to pray to God with him for mercy, and to accept him in their societie notwithstanding the former offence; Then the Kirk may and ought to receive him as a penitent. For the Kirk ought to be no more severe, then God declares himselfe to be, who witnesses that in whatsoever houre a sinner unfainedly repents, and turnes from his wicked way, that he will not remember one of his iniquities.

And

And therefore ought the Kirk diligently to advert, that it excommunicate not those whom God absolves. If the offender called before the Ministerie be found stubborn, hard-hearted, or in whom no signe of repentance appeares, then must he be dimitted with an exhortation to consider the dangerous estate in which hee stands, assuring him, that if they finde in him no other tokens of amendment of life, that they will be compelled to seek a further remedie. If he within a certaine space shew his repentance to the Ministerie, they may present him to the Kirk, as before is said: If he continue not in his repentance, then must the Kirk be advertised, that such crimes are commited amongst them, which by the Ministerie have been reprehended, and the persons provoked to repent; whereof becauſe no signes appeare unto them, they could not but signifie unto the Kirk the crimes, but not the person; requiring them earnestly to call to God to move and touch the heart of the offender, so that suddenly and earnestly hee may repent. If the person maligne, the next day of publick Assemblie, the crime and the person must be both notified unto the Kirk, and their judgements must be required, if that such crimes ought to be suffred unpunished amongst them; requeſt also should be made to the most discreet and neareſt friend of the offender to travell with him to bring him to knowledge of himself, and of his dangerous estate, with a commandement given to all men to call to God for the conversion of the unpenitent. If a solemne and speciall prayer were drawne for that purpose, the thing should be more gravely done. The third Sunday the Minister ought to require, if the unpenitent have declared any signes of repentance to one of the Ministerie; and if he have, then may the Minister appoint him to be examined by the whole Ministerie, either then instantly, or another day affixed to the Consistorie: and if repentance appeare, as well for his crime, as for his long contempt, then he may be presented to the Kirk; and make his confeſsion to be accepted as before is said: But if no man signifie his repentance, then ought he to be excommunicated, and by the mouth of the Minister, and consent of the Ministerie, and commandement of the Kirk must such a contemner be pronounced excommunicate from God, and from all societie of the Kirk. After which sentence may no person (his wife and familie onely excepted) have any kind of conversation with him, be it in eating and drinking, buying and selling; yea, in saluting or talking with him,

him, except that it be at commandement or licence of the Miniſterie for his converſion, that hee, by ſuch meanes confounded, ſeeing himſelfe abhorred of the godly and faithfull, may have occaſion to repent and ſo be ſaved. The ſentence of excommunication muſt bee publiſhed univerſally throughout the Realme, leſt that any man ſhould pretend ignorance. His children begotten and borne after that ſentence, and before his repentance may not be admitted to Baptiſme, till either they be of age to require the ſame, or elſe that the mother, or ſome of his ſpeciall friends, members of the Kirk, offer and preſent the childe, abhorring and damning the iniquity, and obſtinate contempt of the impenitent.

If any man ſhould thinke it ſevere that the child ſhould be puniſhed for the iniquitie of the father: let him underſtand that the Sacraments appertaine to the faithfull and their ſeed; but ſuch as ſtubbornly contemne all godly admonition, and obſtinately remaine in their iniquitie, cannot bee accounted amongſt the faithfull.

The order for publick Offenders.

WEe have ſpoken nothing of them that commit horrible crimes, as murtherers, manſlayers, adulterers; for ſuch, as we have ſaid, the civill ſword ought to puniſh to dead: But in caſe they be permitted to live, then muſt the Kirk, as is before ſaid, draw the ſword which of God ſhee hath received, holding them as accurſed even in their very fact. The offender being firſt called, and order of the Kirk uſed againſt him in the ſame manner, as the perſons for their obſtinate impenitency are publickly excommunicate. So that the obſtinate impenitent after the ſentence of excommunication, and the murtherer or adulterer ſtand in one caſe, as concerning the judgement of the Kirk. That is, neither of both may be received in the fellowſhip of the Kirk to prayers or Sacraments (but to hearing the word they may) til firſt they offer themſelves to the Miniſterie, humbly requiring the Miniſters and Elders to pray to God for them, and alſo to be interceſſors to the Kirk that they may be admitted to publick repentance, & to the fruition of the benefits of Chriſt Jeſus, diſtributed to the members of his body. If this requeſt be humbly made, then may not the Miniſters refuſe to ſignifie the ſame unto the Kirk, the next day of publick preaching, the Miniſter giving exhortation to the Kirk, to pray to God to performe the worke which he appeares to

have begun, working in the heart of the offender, unfained repentance of his grievous crime & offence, and feeling of his great mercy by the operation of the holy Spirit. Therafter one day ought publickly to be assigned unto him to give open profession of his offence & contempt, & so to make publick satisfaction to the Kirk of God: which day the offender must appear in presence of the whole Kirk, with his owne mouth damning his owne impiety, publickly confessing the same: desiring God of his mercy & grace, & his Congregation, that it would please them to receive him in their society, as before is said. The Minist. must examin him diligently whether he findes a hatred or displeasure of his sinne, as well of his contempt, as of his crime: which if he confesse, he must travell with him, to see what hope he hath of Gods mercies; and if he find him reasonably instructed in the knowledge of Christ Jesus, in the vertue of his death, then may the Minister comfort him with Gods infallible promises, and demand of the Kirk if they be content to receive that creature of God whom Satan before had drawne in his nets, in the societie of their body, seeing that hee declared himselfe penitent. Which if the Kirk grant, as they cannot justly deny the same, then ought the Minister in publick prayer commend him to God, confesse the sinne of that offender before the whole Kirk, desiring mercy and grace for Christ Jesus sake. Which prayer being ended, the Minister ought to exhort the Kirk to receive that penitent brother in their favours, as they require God to receive themselves when they offend. And in signe of their consent, the Elders, and chiefe men of the Kirk shall take the penitent by the hand, and one or two in the name of the rest shall kisse and imbrace him with reverence and gravity, as a member of Christ Jesus. Which being done, the Minister shall exhort the received that he take diligent heed in times comming that Sathan trap him not in such crimes, admonishing him that he will not cease to tempt and try by all meanes possible to bring him from that obedience which he hath given to God, and to the ordinance of Jesus Christ. The exhortation being ended, the Minister ought to give publik thankes unto God for the conversion of their brother, and for all benefits which we receive of Christ Jesus, praying for the increase and continuance of the same. If the penitent after he hath offered himselfe unto the Ministrie, or to the Kirk, be found ignorant of the principall points of our Religion, and chiefly in the Articles of Justification, and of the office of Christ

Jesus,

Jesus, then ought he to be exactly instructed before he be received: For a mocking of God it is to receive them to repentance, who know not wherein standeth their remedy, when they repent their sinne.

Persons subject to Discipline.

TO Discipline must all the estates within this Realme be subject, as well the Rulers, as they that are ruled: yea the Preachers themselves, as well as the poore within the Kirk: And because the eye and mouth of the Kirk ought to be most single, and irreprehensible, the life and conversation of the Minister ought to be diligently tryed, whereof we shall speake after that we have spoken of the Election of Elders and Deacons, who must assist the Minister in all publick affaires of the Kirk.

The eight head touching the election of Elders and Deacons.

MEN of best knowledge in Gods word, and cleanest life, men faithfull and of most honest conversation that can be found in the Kirk, must bee nominate to be in election, and their names must be publickly read to the whole Kirk by the Minister, giving them advertisement, that from amongst them must be chosen Elders and Deacons. If any of these nominate be noted with publicke infamy, he ought to be repelled. For it is not seemly that the servant of corruption shall have authoritie to judge in the Kirk of God.

If any man know other of better qualities within the Kirk, then these that be nominate, let them be put in election, that the Kirk may have the choyce.

If the Kirk be of smaller number then that Seniors and Deacons can be chosen from amongst them, then may they well be joyned to the next adjacent Kirks. For the plurality of Kirks without Ministers and order, shall rather hurt then edifie.

The election of Elders and Deacons ought to be used every year once, which wee judge to be most convenient at the first day of August, lest of long continuance of such officers, men presume upon the liberty of the Kirk. It hurteth not that one be received in office moe years then one, so that he be appointed yearly by common and free election; provided alwayes that the Deacons and Thesaurers be not compelled to receive the office againe for the space of three yeares.

How the votes and suffrages may be best received, so that every

man may give his vote freely, every severall Kirk may take such order as best seemes them.

The Elders being elected, must be admonished of their office, which is to assist the Ministers in all publike affaires of the Kirk, to wit, in determining and judging causes, in giving admonition to the licentious liver, in having respect to the manners and conversation of all men within their charge. For by the gravity of the Seniors, the light & unbridled life of the licentious, must be corrected, & bridled. Yea the Seniors ought to take heed to the like manners, diligence and study of their Ministers. If he be worthy of admonition, they must admonish him; of correction, they must correct him: and if he be worthy of deposition, they, with consent of the Kirk, and Super-intendent, may depose him, so that his crime deserve so. If a Minister be light of conversation, by his Elders and Deacons he ought to be admonished. If he be negligent in study, or one that vaikes not upon his charge, or flock, or one that propones not faithfull doctrine, he deserves sharper admonition & correction. To the which if hee be found stubborn and inobedient, then may the Seniors of the Kirk complaine to the Ministry of the two next adjacent Kirks, where men of greater gravitie are. To whose admonition if he be found inobedient, he ought to be discharged of his Ministrie, till his repentance appeare, and a place be vakand for him. If any Minister be deprehended in any notable crime, as whordom, adultery, manslaughter, perjury, teaching of heresie, or any other deserving death, or that may be a note of perpetuall infamie, he ought to be deposed for ever. By heresie we mean pernicious doctrine plainly taught, and openly defended, against the foundations and principles of our faith: and such a crime we judge to deserve perpetuall deposition from the Ministry. For most dangerous we know it to be to commit the flocke to a man infected with the pestilence of heresie. Some crimes deserve deposition for a time, & while the person give declaration of greater gravitie and honestie. And if a Minister be deprehended drinking, brawling, or fighting, an open slanderer, or infamer of his neighbours, factious, and a sower of discord, he must be commanded to cease from his Ministrie, till he declare some sign of repentance, upon the which the Kirk shall abide him the space of 20. dayes, or further, as the Kirk shal think expedient, before they proceed to a new election. Every inferiour Kirk shall by one of their Seniors, and one of their Deacons, once in the yeare, notifie unto the

the Ministers of the Super-intendents Kirk, the life, manners, study & diligence of their Ministers, to the end the discretion of some may correct the levity of others. Not only must the life & maners of Ministers come under censure & judgement of the Kirk, but also of their wives, children and familie, judgement must be taken, that he neither live riotously, neither yet avaritiously; yea respect must be had how they spend the stipend appointed to their living. If a reasonable stipend be appointed, and they live avaritiously, they must be admonished to live as they receive: for as excesse & superfluitie is not tolerable in a Minister, so is avarice, & the carefull sollicitude of money, utterly to be damned in Christs servants, & especially in them that are fed upon the charge of the Kirk. We judge it unseemly and untolerable, that Ministers shall be buirded in common Ale-houses, or in Tavernes, neither yet must a Minister be permitted to frequent & commonly haunt the Court, unlesse it be for a time when he is either sent by the Kirk, either yet called for by the authoritie, for his counsell & judgement in civill affaires, neither yet must he be one of the Councell, be he judged never so apt for the purpose. But either must he cease from the ministery (which at his own pleasure he may not doe) or else from bearing charge in civill affaires, unlesse it be to assist the Parliament, if they be called.

The office of Deacons, as before is said, is to receive the rents, & gather the almes of the Kirk, to keep and distribute the same as by the Minsters and Kirk shall be appointed; they may also assist in judgement with the Minister and Elders, and may be admitted to read in assembly, if they be required, and be able thereto.

The Elders and Deacons with their wives and household, should be under the same censure that is prescribed for the Ministers. For they must be carefull over their office, and seeing they are judges over others manners, their own conversation ought to be irreprehensible. They must be sober, lovers and maintainers of concord and peace: and finally, they ought to be examples of godlines to others. And if the contrary thereof appeare, they must be admonished thereof by the Ministers, or some of their brethren of the Ministerie, if the fault be secret: and if the fault be open and known, they must be rebuked before the Ministerie, and the same order kept against the Senior and Deacon, that before is described against the Minister. We think it not necessary, that any publick stipend shall be appointed, either to the Elders, or yet to the

Deacons, because their travell continues but for a yeare, and also because that they are not so occupied with the affaires of the Kirk, but that reasonably they may attend upon their domesticall businesse.

The ninth head concerning the policie of the Kirk.

POlicie wee call an exercise of the Kirk in such things as may bring the rude and ignorant to knowledge, or else inflame the learned to greater fervencie, or to reteine the Kirk in good order: And thereof there bee two sorts, the one utterly necessary, as that the word be truly preached, the sacraments rightly ministred, common prayers publickly made, that the children & rude persons be instructed in the chief points of religion, & that offences be corrected & punished: These things be so necessary, that without the same there is no face of a visible Kirk. The other is profitable, but not meerly necessary. That Psalms should be sung, that certain places of the Scripture be read when there is no sermon, that this day or that, few or many in the week, the Kirk should assemble: Of these and such others, we cannot see how a certaine order can be established; For in some kirkes the Psalms may conveniently be sung, in others perchance they cannot. Some kirkes convene every day, some twice, some thrice in the week, some perchance but once. In this and such like must every particular kirk by their consent appoint their owne policie. In great Townes we thinke expedient that every day there be either Sermon, or common prayers, with some exercise of reading of Scriptures. What day the publick Sermon is, we can neither require nor greatly approve that the common prayers be publickly used, lest that wee shall either foster the people in superstition, who come to the prayers, as they come to the Masse; or else give them occasion, that they think them no prayers, but which be made before and after Sermons.

In every notable town, we require that one day beside the Sunday be appointed to the Sermon and prayers, which, during the time of Sermon, must be kept free from all exercise of labour, as well of the Master as of the Servant. In smaller townes, as wee have said, the common consent of the kirk must put order, but the Sunday must straitly be kept both before & after noone in all townes. Before noone must the word be preached and Sacraments ministred, as also marriage solemnized, if occasion offer: after noone must the yong children be publickly examined in their Catechisme

techisme in the audience of the people, whereof the Minister must take great diligence, as well to cause the people understand the questions proponed as answers, and that doctrine that may be collected thereof.

The order, & how much is appointed for every Sunday is already distinguished in the book of our common order, which Catechism is the most perfect that ever yet was used in the kirk; and after noone may Baptisme be ministred, when occasion is offered of great travell before noone. It is also to be observed, that prayers be after noone upon Sunday, where there is neither preaching nor catechisme. It appertaines to the policie of the kirk to appoint the times when the Sacraments shall be ministred. Baptisme may be ministred whensoever the word is preached: But we think it more expedient that it be ministred upon Sunday, or upon the day of prayers only after the Sermon; Partly to remove this grosse errour, by the which many are deceived, thinking that children be damned if they die without Baptism; and partly to make the people have greater reverence to the administration of the Sacraments then they have: for we see the people begin already to wax weary by reason of the frequent repetition of those promises.

Foure times in the yeare we think sufficient to the administration of the Lords Table, which we desire to be distincted, that the superstition of times may be avoided so farre as may be. For your Honours are not ignorant how superstitiously the people runne to that action at Pasche, even as if the time gave vertue to the Sacrament; and how the rest of the whole year, they are careless and negligent, as if it appertained not unto them, but at that time onely. We think therefore most expedient, that the first Sunday of March be appointed for one time, the first Sunday of June for another, the first Sunday of September for the third, the first Sunday of December for the fourth. We doe not deny but any severall kirk for reasonable causes may change the time, and may minister oftner, but we study to represse superstition. All Ministers must be admonished to be more carefull to instruct the ignorant, then ready to serve their appetite, and to use more sharp examination, then indulgence, in admitting to their great Mysteries such as be ignorant of the use and vertue of the same. And therfore we think that the administration of the Table ought never to be without examination passing before, & specially of them whose knowledge is suspect. We think that none are to be admitted

ted to this Mysterie, who can not formally say the Lords prayer, the Articles of the Beliefe, and declare the summe of the Law. Further, we think it a thing most expedient & necessary, that every Kirk have the Bible in English, and that the people be commanded to convene and heare the plaine reading and interpretation of the Scripture, as the Kirk shall appoint. By frequent reading, this grosse ignorance, which in this cursed Papistry hath overflowed all, may partly be removed. We thinke it most expedient that the Scripture be read in order: that is, that some one book of the old or new Testament be begun and orderly read to the end: And the same we judge of preaching where the Minister for the most part remaines in one place. For this skipping and divagation from place to place of Scripture, be it in reading, or be it in preaching we judge not so profitable to edifie the Kirk, as the continuall following of one text. Every Master of household must be commanded either to instruct, or cause to be instructed, his children, servants, and familie, in the principalls of the Christian Religion, without the knowledge whereof, ought none to be admitted to the Table of the Lord Jesus. For such as be so dull, and so ignorant, that they can neither try themselves, nor yet know the dignitie and mysterie of that action, cannot eat and drink of that Table worthily. And therefore of necessity we judge, that every yeare at the least, publick examination be had by the Ministers & Elders of the knowledge of every person, within the Kirk; to wit, that every Master and Mistresse of household come themselves, and their family, so many as be come to maturity, before the Minister and the Elders, & give confession of their faith. If they understand not, nor cannot rehearse the commandements of Gods law, know not how to pray, neither wherein their righteousnesse stands, or consists, they ought not to be admitted to the Lords Table. And if they stubbornly contemne, & suffer their children and servants to continue in wilfull ignorance, the discipline of the Kirk must proceed against them to excommunication: and then must that matter be referred to the Civill Magistrate. For seeing that the just lives by his own faith, and Christ Jesus justifies by knowledge of himselfe, insufferable we judge it that men be permitted to live and continue in ignorance, as members of the Kirk.

Moreover, men, women, Children, would be exhorted to exercise themselves in Psalmes, that when the Kirke doth convene and sing, they may be the more able together, with common hearts

hearts and voyces to praise God. In private houses we think expedient, that the most grave and discreet person use the common prayers at morne and at night, for the comfort and instruction of others. For seeing that we behold and see the hand of God now presently striking us with divers plagues, we thinke it a contempt of his judgements, or provocation of his anger more to be kindled against us, if we be not moved to repentance of our former unthankfulnesse, and to earnest invocation of his name, whose only power may, and great mercy will, if we unfainedly convert unto him, remove from us their terrible plagues, which now for our iniquities hang over our heads. *Convert us ô Lord, and we shall be converted.*

For Prophecying, or Interpreting of the Scriptures.

TO the end that the Kirk of God may have a tryall of mens knowledge, judgements, graces and utterances, as also such that have somewhat profited in Gods word, may from time to time grow in more full perfection to serve the Kirk, as necessity shall require, it is more expedient that in every towne, where Schooles and repaire of learned men are, there be in one certaine day every week appointed to that exercise, which S. *Paul* cals prophecying; The order whereof is expressed by him in their words, *Let two or three Prophets speake, and let the rest judge: But if any thing be revealed to him that sits by, let the former keep silence: yee may one by one all prophesie that all may learne, and all may receive consolation. And the spirit, that is, the judgements of the Prophets, are subject to the Prophets.* By which words of the Apostle it is evident, that in the Kirk of Corinth, when they did assemble for that purpose, some place of Scripture was read, upon the which one first gave his judgement to the instruction & consolation of the auditors: after whom did another, either confirm what the former had said, or added what he had omitted, or did gently correct, or explaine more properly, where the whole veritie was not revealed to the former. And in case things were hid from the one, and from the other, liberty was given for a third to speake his judgement to the edification of the Kirk. Above which number of three (as appeares) they passed not, for avoiding of confusion. This exercise is a thing most necessary for the Kirk of God this day in Scotland. For thereby, as said is, shall the Kirk have judgement, and knowledge of the graces, gifts, and utterances of every man

within their body. The simple, and such as have somwhat profited, shal be encouraged daily to study & to proceed in knowledge, the Kirk shall be edified. For this exercise must be patent to such as list to heare and learne, & every man shall have liberty to utter and declare his minde and knowledge to the comfort and consolation of the Kirk. But lest of this profitable exercise there arise debate and strife, curious, peregrine, and unprofitable questions are to be avoided. All interpretation disagreeing from the principles of our faith, repugning to charity, or that stands in plaine contradiction with any other manifest place of Scripture, is to be rejected. The Interpreter in this exercise may not take to himself the liberty of a publick Preacher (yea, although he be a Minister appointed) but he must bind himselfe to his text, that hee enter not in digression, or in explaining common places: he may use no invective in that exercise, unlesse it be of sobriety in confuting heresies: in exhortations or admonitions he must be short, that the time may be spent in opening the minde of the Holy Ghost in that place: following the sequele and dependence of the text, and observing such notes as may instruct and edifie the auditor for avoiding of contention: neither may the Interpreter nor any in the Assemblie move any question in open audience, whereto himselfe is not able to give resolution, without reasoning with another, but every man ought to speake his own judgement to the edification of the Kirk.

If any be noted with curiosity of bringing in of strange doctrine, he must be admonished by the Moderator, Ministers and Elders, immediatly after the interpretation is ended.

The whole Ministers, a number of them that are of the Assembly, ought to convene together, where examination should be had, how the persons that did interprete did handle and convey the matter (they themselves being removed;) to every man must be given his censure. After the which, the person being called, the faults (if any notable be found) are noted, and the person gently admonished.

In that Assembly are all questions and doubts, if any arise, resolved without contention; the Ministers of the Parish Kirks in Landwart adjacent to every chiefe Town, and the Readers, if they have any gift of interpretation, within six miles, must concurre and assist these that prophecie within the townes, to the end that they themselves may either learne, or others may learne by them.

And

And moreover men in whom is ſuppoſed to be any gift which might edifie the Church, if they were well imployed, muſt be charged by the Miniſter and Elders, to joyne themſelves with the ſeſſion, and company of Interpreters, to the end that the Kirk may judge whether they be able to ſerve to Gods glory & to the profit of the Kirk in the vocation of Miniſters or not: And if any be found diſobedient, and not willing to communicate the gifts and ſpeciall graces of God with their brethren, after ſufficient admonition, Diſcipline muſt proceed againſt them, provided that the civill Magiſtrate concurre with the judgement and election of the Kirk. For no man may be permitted as beſt pleaſeth him, to live within the Kirk of God, but every man muſt be conſtrained by fraternall admonition and correction, to beſtow his labours, when of the Kirk he is required, to the edification of others. What day in the week is moſt convenient for that exerciſe, what books of Scripture ſhall be moſt profitable to read, we refer to the judgement of every particular Kirk, we meane, to the wiſedome of the Miniſters and Elders.

Of Marriage.

BEcauſe that Marriage, the bleſſed ordinance of God, in this curſed Papiſtrie, hath partly been contemned, and partly hath beene ſo infirmed, that the parties conjoyned could never be aſſured in conſcience, if the Biſhops and Prelates liſt to diſſolve the ſame, we have thought good to ſhew our judgements how ſuch confuſion in times comming may be avoided.

And firſt publick inhibition muſt be made, that no perſon under the power or obedience of others, ſuch as ſonnes and daughters, & thoſe that be under curators, neither men nor women, contract marriage privately, and without knowledge of their parents, tutors or curators, under whoſe power they are for the time: Which if they doe, the cenſure and diſcipline of the Kirk to proceed againſt them. If the ſon or daughter, or other, have their heart touched with the deſire of marriage, they are bound to give honor to their parents, that they open unto them their affection, asking their counſell and aſſiſtance, how that motion, which they judge to be of God, may be performed. If the father, friend or maſter, gaineſtand their requeſt, and have no other cauſe then the common ſort of men have; to wit, lack of goods, and becauſe they are not ſo high borne, as they require, yet muſt not the parties whoſe hearts are touched, make any covenant till further declara-

tion be made unto the Kirk of God, and therefore after that they have opened their mindes to their parents, or such others as have charge over them, they must declare it to the Minister also, or to the civill Magistrate, requiring them to travell with their parents for their consent, which to doe they are bound. And if they, to wit, the Minister or Magistrate find no cause, that is just, why the marriage required may not be fulfilled, then after sufficient admonition to the father, friend, master, or superiour, that none of them resist the work of God, the Minister or Magistrate may enter in the place of parents, and be consenting to their just requests, may admit them to marriage; For the work of God ought not to be hindred, by the corrupt affections of worldly men. The work of God we call, when two hearts, without filthinesse before committed, are so joyned, & both require and are content to live together in that holy band of Matrimony. If any commit fornication with that woman hee requires in Marriage, they doe both lose this foresaid benefit as well of the Kirk, as of the Magistrate; For neither of both ought to be intercessors or advocats for filthy fornicators. But the father or neereſt friend, whose daughter being a virgine is defloured, hath power by the law of God to compell the man that did that injurie to marry his daughter: and if the father wil not accept him by reason of his offence, then mayhe require the dowry of his daughter, which if the offender be not able to pay, then ought the civill Magistrate to punish his body by some other punishment. And because whoredome, fornication, adulterie, are sinnes most common in this Realme, we require of your Honours in the name of the eternall God, that severe punishment, according as God hath commanded, be executed against such wicked contemners. For we doubt not, but such enormities and crimes openly committed, provoke the wrath of God, as the Apostle speaketh, not onely upon the offenders, but upon such places, where without punishment they are committed. But to return to our former purpose, Marriage ought not to be contracted amongst persons, that have no election for lack of understanding. And therefore we affirme that bairns and infants cannot lawfully be married in their minor age, to wit, the man within 14. yeares, and the woman 12. years at least. Which if it have been, and they have kept themselves alwayes separate, we cannot judge them to adhere, as men & wives, by reason of that promise which in Gods presence was no promise at all: but if in yeares of judgement they have

have embraced the one the other, then by reason of that last consent, they have ratified that which others have permitted for them in their youth-head.

In a reformed Kirk Marriage ought not to be secretly used, but in open face, and publick audience of the Kirk, and for avoiding of dangers, expedient it is, that the band be publickly proclaimed 3. Sundayes, unlesse the persons be so knowne, that no suspition of danger may arise: and then may the time be shortned at the discretion of the ministrie. But no wayes can we admit marriage to be used secretly, how honourable soever the persons be. The Sunday before noon we think most expedient for marriage, & it be used no dayelse, without the consent of the whole ministery. Marriage once lawfully contracted, may not be dissolved at mans pleasure, as our master Christ Jesus doth witnes, unlesse adulterie be cõmitted; which being sufficiently proved in presence of the civill Magistrate, the innocent (if they so require) ought to be pronounced free, and the offender ought to suffer death, as God hath commanded. If the civill sword foolishly spare the life of the offender, yet may not the Kirke be negligent in their office, which is to excommunicate the wicked, and to repute them as dead members, & to pronounce the innocent party to be at freedome, be they never so honourable before the world. If the life be spared, as it ought not to be to the offenders, & if fruits of repentance of long time appeare in them, and if they earnestly desire to be reconciled with the Kirk, we judge they may be received to the participation of the Sacraments, and other benefits of the Kirk. For we would not that the Kirk should hold them excommunicate, whom God absolved, that is the penitent. If any demand whether that the offender after reconciliation with the Kirk, may not marry againe, We answer, that if they cannot live continently, and if the necessity be such, as that they feare further offence of God, we cannot forbid them to use the remedy ordained of God. If the party offended, may be reconciled to the offender, then wee judge that on no wayes it shall be lawfull to the offender to marry any other, except the party that before hath been offended; and the solemnization of the latter marriage must be in the open face of the Kirk, like as the former, but without proclamation of bands.

This we do offer as the best counsell that God giveth unto us in so doubtsome a case, but the most perfect reformation were, if

your Honours would give to God his honour and glory, that yee would preferre his expreſſe commandement to your own corrupt judgments, eſpecially in puniſhing of theſe crimes, which he commandeth to be puniſhed with death. For ſo ſhould yee declare your ſelves Gods true obedient officiars, and your common-wealth ſhould be rid of innumerable troubles.

We meane not that ſinnes committed in our former blindneſſe (which be almoſt buried in oblivion) ſhall be called again to examination and judgement. But we require that the law may be now, and hereafter ſo eſtabliſhed and execute, that this ungodly impunity of ſinne have no place within this Realme. For in the feare of God we ſignifie unto your Honours, that whoſoever perſwades you that ye may pardon where God commandeth death, deceives your ſoules, and provokes you to offend Gods Majeſtie.

Of Buriall.

BUriall in all ages hath beene holden in eſtimation to ſignifie that the ſame body which was committed to the earth ſhould not utterly periſh, but ſhould riſe againe, and the ſame we would have kept within this Realme. Provided that ſuperſtition, idolatry, and whatſoever hath proceeded of a falſe opinion, and for advantage ſake, may be avoided, and ſinging of Maſſe, *placebo* and *dirige*, and all other prayers over, or for the dead, which are not onely ſuperſtitious and vaine, but alſo are idolatry, and doe repugne to the plaine Scriptures of God. For plaine it is, that every one that dyeth, departeth either in the faith of Chriſt Jeſus, or departeth in incredulity. Plaine it is, that they that depart in the true faith of Chriſt Jeſus reſt from their labours, and from death doe goe to life everlaſting, as by our Maſter and his Apoſtles we are taught. But whoſoever departeth in unbeliefe, or in incredulity, ſhall never ſee life, but the wrath of God abides upon him. And ſo we ſay, that prayers for the dead are not onely ſuperſtitious and vaine, but doe expreſly repugne to the manifeſt Scriptures and veritie thereof. For avoiding of all inconveniences we judge it beſt, that neither ſinging, nor reading be at buriall. For albeit things ſung and read may admoniſh ſome of the living to prepare themſelves for death, yet ſhall ſome ſuperſtitions think that ſinging and reading of the living may profit the dead. And therfore we think it moſt expedient, that the dead be conveyed to the place of buriall with ſome honeſt company of the Kirk, without either ſinging or reading; yea, without all kind of ceremony heretofore

heretofore used, other then that the dead be committed to the grave, with such gravity and sobriety, as those that be present may seeme to feare the judgements of God, and to hate sinne which is the cause of death.

We are not ignorant, that some require a Sermon at the buriall, or else some place of Scripture to be read, to put the living in minde that they are mortall, and that likewise they must die. But let these men understand, that the Sermons which be daily made serve for that use; which if men despise, the funerall Sermons shall rather nourish superstition and a false opinion, as before is said, then that they shall bring such persons to a godly consideration of their own estate. Attour either shall the Ministers for the most part be occupied in funerall Sermons, or else they shall have respect of persons, preaching at the burials of the rich and honorable, but keeping silence when the poore and despised departeth; and this with safe conscience cannot the Minister doe. For seeing that before God there is no respect of persons, and that their Ministrie appertaineth to all alike, whatsoever they doe to the rich in respect of their Ministrie, the same they are bound to doe to the poorest under their charge. In respect of divers inconveniences we think it neither seemly that the Kirk appointed to preaching and ministration of the Sacraments shall be made a place of buriall, but that some other secret and convenient place, lying in the most free aire, be appointed for that use, which place ought to be walled and fenced about, and kept for that use onely.

For repairation of the Kirks.

LEst that the word of God, and ministration of the Sacraments by unseemlinesse of the place come in contempt, of necessity it is that the Kirk and place where the people ought publickly to convene be with expedition repaired with doores, windowes, thack, and with such preparation within, as appertaineth as well to the Majestie of God, as unto the ease and commodity of the people. And becauſe we know the slothfulnesse of men in this behalfe, and in all other, which may not redound to their private commoditie, strait charge and commandement must be given, that within ane certaine day the reparation must be begun, and within another day to be affixed by your Honours, that it may be finished. Penalties and summs of mony must be injoyned, and without pardon taken from the contemners.

The reparation would be according to the ability and num-

ber

ber of Kirks. Every Kirk must have doores, close windowes of glasse, thackable to with-hold rain, a bell to convocate the people together, a pulpit, a basen for baptizing, and table for ministration of the Lords Supper. In greater Kirks, and where the Congregation is great in number, must reparation be made within the Kirk, for the quiet and commodious receiving of the people. The expenses are to be lifted partly of the people, and partly of the teinds, at the consideration of the Ministry.

For punishment of those that profane the Sacraments and contemne the word of God, and dare presume to minister them not being thereto lawfully called.

AS Satan hath never ceased from the beginning, to draw mankind in one of two extremities, to wit, that men should eitheir be so ravished with gazing upon the visible creatures, that forgetting the cause wherefore they are ordained, they attributed unto them a vertue and power, which God hath not granted unto them: or else that men should so contemn and despise Gods blessed Ordinance, and holy institutions, as if that neither in the right use of them there were any profit, neither yet in their profanations there were any danger. As this way, we say Satan hath blinded the most part of mankinde from the beginning: so doubt we not, but that he will strive to continue in his malice even to the end. Our eyes have seen, and presently doe see the experience of the one, and of the other. What was the opinion of the most part of men, of the Sacrament of Christs body and bloud, during the darkenesse of superstition, is not unknowne. How it was gazed upon, kneeled unto, born in procession, and finally worshipped & honoured as Christ Jesus himselfe. And so long as Satan might then retaine men in that damnable idolatrie, he was quiet, as one that possessed his kingdome of darknes peaceably. But since that it hath pleased the mercies of God to reveale unto the unthankfull world the light of his Word, the right use and administration of his Sacraments, he assayes man upon the contrary part. For where not long agoe men stood in such admiration of that idol the Masse, that none durst have presumed to have said the Masse, but the shaven sort, the beasts marked men; some dare now be so bold as without all vocation to minister, as they suppose, the true Sacraments in open Assemblies: and some idiots (yet more wickedly and impudently) dare counterfeit in their house, that which the

the true Miniſters doe in the open Congregations. They preſume we ſay, to doe it in houſes, without reverence, without Word Preached, and without Miniſter. This contempt proceeds, no doubt, from the malice and craft of that Serpent, who firſt deceived man, of purpoſe to deface the glory of Chriſts Evangell, and to bring his bleſſed Sacraments in a perpetuall contempt: And further, your Honors may cleerly ſee, how ſtubbornly and proudly the moſt part deſpiſes the Evangell of Chriſt Jeſus offered unto you, whom unleſſe that ſharply and ſtoutly ye reſiſt, we mean as well the manifeſt deſpiſer, as the prophaner of the Sacraments, ye ſhall finde them pernicious enemies ere it be long. And therefore in the Name of the Eternall God, and of his Son Chriſt Ieſus, we require of your Honors, that without delay, ſtrait Lawes be made againſt the one, and the other.

We dare not preſcribe unto you, what penalties ſhall be required of ſuch: But this we feare not to affirme, that the one and the other deſerve death. For if he who doth falſifie the ſeale, ſubſcription, or coine of a King, is judged worthy of death, what ſhall we thinke of him who plainly doth falſifie the Seales of Chriſt Jeſus, Prince of the Kings of the earth? If *Darius* pronounced that a balk ſhould be taken from the houſe of that man, and he himſelf hanged upon it, that durſt attempt to hinder the re-edifying of the materiall Temple, what ſhall we ſay of thoſe, that contemptuouſly blaſpheme God, and manifeſtly hinder the Temple of God, which is the ſoules and bodies of the elect to be purged by the true Preaching of Chriſt Jeſus, from the ſuperſtition and damnable Idolatry, in which they have been long plunged, and holden captive? If ye, as God forbid, declare your ſelves careleſſe over the true Religion, God will not ſuffer your negligence unpuniſhed: and therefore more earneſtly we require that ſtrait Lawes may be made againſt the ſtubborne contemners of Chriſt Ieſus, and againſt ſuch as dare preſume to miniſter his Sacraments, not orderly called to that Office, leaſt while that there be none found to gainſtand Impietie, the wrath of God be kindled againſt the whole.

The Papiſticall Prieſts have neither power, nor authoritie to miniſter the Sacraments of Chriſt Jeſus, becauſe that in their mouth is not the Sermon of exhortation: and therefore to them muſt ſtrait Inhibition be made, notwithſtanding any uſurpation they have had in the time of blindneſſe. It is neither the clipping

of their crownes, the greasing of their fingers, nor the blowing of the dumbe dogges, called the Bishops, neither the laying on of their hands, that maketh Ministers of Christ Iesus. But the Spirit of God inwardly first moving the hearts to seek Christs glory, and the profit of his Kirk, and thereafter the nomination of the people, the examination of the learned, and publike admission (as before is said), make men lawfull Ministers of the Word, and Sacraments. We speak of an ordinary vocation; and not of that which is extraordinary, when God by himselfe, and by his onely power, raiseth up to the Ministery such as best pleaseth his wisedome.

The Conclusion.

THUS have we in these few heads offered unto your Honors our judgements, according as we were commanded, touching the reformation of things, which heretofore have altogether been abused in this cursed Papistrie. We doubt not but some of our petitions shall appeare strange unto you at the first sight. But if your wisedomes deeply consider, that we must answere not only unto man, but also before the throne of the eternall God, and of his Son Christ Iesus, for the counsell which we give in this so grave a matter, your Honors shall easily consider, that more assured it is to us to fall in the displeasure of all men in the earth, then to offend the Majestie of God, whose justice cannot suffer flatterers, and deceitfull counsellors unpunished. That we require the Kirk to be set at such liberty, that she neither be compelled to feed Idle-bellies, neither yet to sustaine the tyrannie which heretofore hath been by violence maintained: wee know we shall offend many, but if we should keep silence hereof, wee are most assured to offend the just and Righteous God, who by the mouth of his Apostle hath pronounced this sentence, *He that laboureth not, let him not eat.* If we in this behalfe, or in any other, require or aske any other thing then by Gods expresse Commandement, by equity and good conscience ye are bound to grant, let it be noted, and after repudiate. But if wee require nothing which God requireth not also, let your Honors take heed how ye gainestand the charge of him, whose hand and punishment yee cannot escape. If blinde affections rather lead you to have respect to the sustentation of these your carnall friends, who tyrannously

have impyred above the flock of Christ Iesus, then that the zeale of Christ Iesus his glory provoke and move you to set his oppressed Kirk at freedome and libertie, wee feare your sharpe and suddaine punishments, and that the glory and honor of this enterprise be reserved unto others. And yet shall this our judgement abide to the generations following, for a monument and witnesse how lovingly God called you, and this nation to Repentance: what counsellours God sent unto you, and how you have used the same. If obediently ye heare God now calling, we doubt not but he shall heare you in your greatest necessitie. But if, following your owne corrupt judgements, ye contemne his voice and vocation, we are assured that your former iniquitie, and present ingratitude, shall together crave great punishment from God, who cannot long delay to execute his most just judgements, when after many offences, and long blindnesse, grace and mercy offered is contemptuously refused.

God the Father of our Lord Iesus Christ, by the power of his holy Spirit, so illuminate your hearts, that ye may cleerly see what is pleasing and acceptable in his presence, and so bow the mind to his obedience, that ye may preferre his revealed will to your owne affections. And so strengthen you by the Spirit of Fortitude, that boldly yee may punish vice, and maintaine vertue within this Realme, to the praise and glory of his holy Name, to the comfort and assurance of your own consciences, and to the consolation, and the good example of the posterity following, Amen.

From Edinburgh the 20.
of May. 1560.

By your Honours

most humble servitors.

Act of Secret Counsell, 17 Januarii anno 1560.

WEE which have subscribed thir presents, having advised with the Articles herein specified, as is above mentioned from the beginning of this book, thinkes the same good and conforme to Gods Word in all points; conforme to the notes and additions hereto eiked: and promises to

set the same forward to the uttermost of our powers. Providing that the Bishops, Abbots, Priors, and other Prelates and benificed men, which else have adjoyned them to us, bruik the revenues of their benefices during their life times, they sustaining and upholding the Ministry and Ministers, as herein is specified, for the Preaching of the Word, and ministring o the Sacraments.

sic subscribitur.

James Hamiltoun.
Archbald, Argyle.
James Stewart.
Rothes.
Boid.
William Lord Hay.
Alexander Cambell.
M. Alexander Gordoun.
Glencarne.
Uchiltrie.
Sanquhare.
S. Jhones.
William of Culrosse.
Drumlangrig.
Bargannie yonger.
Lochinvar.
Cunninghamhead.
James Haliburtoun.
Ihone Lochart of Bar.
Jone Schaw of Halie.
Scot of Haning.
James Maxwell.
George Fentoun of that ilk.
Andro Ker of Fadounside.
Andro Hamiltoun of Le-
Deane of Murray. (thane.

The

The ſecond Booke of Diſcipline.

Heads and Concluſions of the Policie of the Kirk.

CHAP. I.

Of the Kirk and policie thereof in generall, and wherein it is different from the civill policie.

THE Kirk of God ſometimes is largely taken, for all them that profeſſe the Evangell of Ieſus Chriſt, and ſo it is a company and fellowſhip not onely of the godly, but alſo of hypocrites, profeſſing alwayes outwardly the true Religion.

Other times it is taken for the Godly and Elect only, and ſometimes for them that exerciſe ſpirituall function in the congregation of them that profeſſe the truth.

The Kirk in this laſt ſenſe, hath a certain power granted by God, according to which it uſes a proper juriſdiction and government, exerciſed to the comfort of the whole Kirk.

This power Eccleſiaſticall is an authoritie granted by God the Father, through the Mediator Ieſus Chriſt, unto his Kirke gathered, and having the ground in the Word of God to be put in execution by them, unto whom the ſpirituall government of the Kirk by lawfull calling is committed.

The Policie of the Kirk flowing from this power, is an order or forme of ſpirituall government, which is exerciſed by the members appointed thereto by the Word of God: and therefore is given immediately to the office-bearers, by whom it is exerciſed to the weale of the whole body.

This power is diverſly uſed: for ſometime it is ſeverally exerciſed, chiefly by the teachers; ſometime conjunctly by mutuall conſent of them that bear the office and charge, after the form of judgement. The former is onely called *poteſtas ordinis*, and the other *poteſtas juriſdictionis*.

Theſe two kinds of power have both one authority, one ground, one finall cauſe, but are different in the manner, and forme of execution, as is evident by the ſpeaking of our Maſter in the 16 and 18 of Matthew.

This power and policy Eccleſiaſticall is different and diſtinct in the own nature from that power and policy which is called Civill power, and appertaineth to the Civill government of the Common wealth, albeit they be both of God, and tend to one end, if they be rightly uſed, viz. to advance the glory of God, and to have godly and good ſubjects.

For this power Eccleſiaſticall floweth immediately from God, and the mediator Jeſus Chriſt, and is ſpirituall, not having a temporall head in the earth, but only Chriſt, the only ſpirituall King and governour of his Kirk.

It is a title falſly uſurped by Antichriſt, to call himſelf head of the Kirk, and ought not to be attributed to Angel, nor man, of what eſtate that ever he be, ſaving to Chriſt the onely head and Monarch in the Kirk.

Therefore this power and policy of the Kirk ſhould leane upon the word immediatly, as the onely ground thereof, and ſhould be taken from the pure fountains of the ſcriptures, the Kirk hearing the voice of Chriſt the only ſpirituall King, and being ruled by his laws.

It is proper to Kings, Princes and Magiſtrates to be called Lords, and dominators over their ſubjects whom they govern civilly, but it is proper to Chriſt onely to be called Lord and Maſter in the Spirituall government of the Kirk; and all others that bear office therein ought not to uſurp dominion therein, nor be called Lords, but only Miniſters, Diſciples, and ſervants. For it is Chriſts proper office to command and rule his Kirk univerſally, and every particular Kirk through his ſpirit and word, by the miniſtery of men.

Notwithſtanding, as the Miniſters and others of the Eccleſiaſticall eſtate are ſubject to the Magiſtrate civill, ſo ought the perſon of the Magiſtrate be ſubject to the Kirk ſpiritually, and in Eccleſiaſticall goverment. And the exerciſe of both theſe juriſdictions cannot ſtand in one perſon ordinary.

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The Civill power is called the power of the Sword, and the other the power of the Keys.

The civill power should command the spirituall to exercise, and to doe their office according to the word of God; The spirituall rulers should require the Christian magistrate to minister justice, and punish vice, and to maintaine the liberty and quietnes of the Kirk within their bounds.

The Magistrate commandeth externall things for externall peace and quietnesse amongst the subjects: the Minister handleth externall things onely for conscience cause.

The Magistrate handleth externall things only, and actions done before men, but the spirituall ruler judgeth both inward affections, and externall actions in respect of conscience, by the word of God.

The Civill Magistrate craves and gets obedience by the sword, and other externall meanes, but the Ministery by the spirituall sword, and spirituall means.

The Magistrate neither ought to preach, minister the sacraments, nor execute the censures of the kirk, nor yet prescribe any rule how it should be done, but command the Ministers to observe the rule commanded in the word, and punish the transgressors by Civill meanes. The Ministers exerce not the Civill jurisdiction, but teach the Magistrate how it should bee exercised according to the word.

The Magistrate ought to assist, maintaine and fortifie the jurisdiction of the Kirk. The Ministers should assist their Princes in all things agreeable to the word, providing they neglect not their own charge by involving themselves in civill affaires.

Finally, as Ministers are subject to the judgement and punishment of the Magistrate in externall things, if they offend: so ought the Magistrates to submit themselves to the discipline of the Kirk, if they transgresse in matters of Conscience and Religion.

CHAP. II.

Of the Policie of the Kirk, and persons and office-bearers, to whom the administration is committed.

AS in the civill policy the whole Commonweale consisteth in them that are governors, or Magistrates, and them that are governed, or subjects: So in the polley of the Kirk some are appointed to be rulers, and the rest of the members thereof to be ruled, and obey.

obey according to the word of God, and inſpiration of his ſpirit, alwayes under one head and chiefe governour, Jeſus Chriſt.

Again, the whole policy of the Kirk conſiſteth in three things, in Doctrine, Diſcipline, and Diſtribution. With Doctrine is annexed the adminiſtration of Sacraments: and according to the parts of this diviſion, ariſeth a ſort of threefold officers in the Kirk, to wit, of Miniſters Preachers, Elders Governours, and Deacons diſtributers. And all theſe may be called by a generall word, Miniſters of the Kirk. For albeit the Kirk of God be ruled and governed by Jeſus Chriſt, who is the only King, high Prieſt, and head thereof, yet he uſeth the miniſtery of men, as the moſt neceſſary middes for this purpoſe.

For ſo he hath from time to time, before the Law, under the Law, and in the time of the Evangell for our great comfort raiſed us men indued with the gifts of the ſpirit, for the ſpirituall government of his Kirk, exerciſing by them his own power, through his ſpirit and word to the building of the ſame.

And to take away all occaſion of tyranny, he will that they ſhould rule with mutuall conſent of brether, and equality of power, every one according to their functions.

In the new Teſtament, and time of the Evangell, he hath uſed the Miniſtery of the Apoſtles, Prophets, Evangeliſts, Paſtors, and Doctors in adminiſtration of the word: The Elderſhip for good order, and adminiſtration of the Diſcipline: The Deaconſhip to have the cure of the Eccleſiaſticall goods.

Some of their Eccleſiaſticall function are ordinary, and ſome extraordinary or temporary. There be three extraordinary functions; The office of the Apoſtle, the Evangeliſt and of the Propher, which are not perpetuall, and now have ceaſed in the Kirk of God, except when it pleaſed God extraordinarily for a time to ſtirre ſome of them up againe.

There are foure ordinary functions or offices in the Kirk of God, the office of the paſtor, Miniſter or Biſhop, the Doctor, Presbyter or Elder, and the Deacon.

Their offices are ordinary, and ought to continue perpetually in the Kirk, as neceſſary for the government and policy thereof, and no more offices ought to be received or ſuffered in the Kirk of God, eſtabliſhed according to his word.

Therefore all the ambitious titles invented in the kingdome of Antichriſt, and in his uſurped Hierarchy, which are not of one of theſe

theſe foure ſorts, together with the offices depending thereupon, in one word ought to be rejected.

CHAP. III.

How the perſons that bear Eccleſiaſticall function, are to be admitted to their office.

VOcation or calling is common to all that ſhould beare office within the Kirk, which is a lawfull way, by the which qualified perſons are promoted to any ſpirituall office within the Kirk of God.

Without this lawfull calling it was never leaſome to any perſon to meddle with any function Eccleſiaſticall.

There are two ſorts of Calling, one extraordinary by God immediately, as was of the Prophets and Apoſtles, which in Kirks eſtabliſhed, and well already reformed hath no place.

The other calling is ordinary, which beſides the calling of God, and inward teſtimony of a good conſcience, is the lawfull approbation, and outward judgement of men, according to Gods word, and order eſtabliſhed in his Kirk.

None ought to preſume to enter in any office Eccleſiaſticall without this good teſtimony before God, who onely knows the hearts of men.

This ordinary and outward calling hath two parts, election and ordination. Election is the chooſing out of a perſon, or perſons, moſt able, to the office that vakes, by the judgement of the Elderſhip, and conſent of the Congregation, to which ſhall be the perſon, or perſons appointed.

The qualities in generall requiſite in all them, who ſhould beare charge in the Kirk, conſiſt in ſoundneſſe of Religion, and godlineſſe of life, according as they are ſufficiently ſet forth in the Word.

In the order of Election it is to be eſchewed, that any perſon be intruded in any offices of the Kirk, contrary to the will of the congregation to which they are appointed, or without the voice of the Elderſhip.

None ought to be intruded, or placed in the places already planted, or in any room that vakes not, for any worldly reſpect: and that which is called the benefice ought to be nothing elſe, but the ſtipend of the Miniſters that are lawfully called.

Ordination is the ſeparation and ſanctifying of the perſon appointed to God and his Kirk, after he be well tried and found qualified.

The Ceremonies of Ordination are fasting, earnest Prayer, and imposition of hands of the Eldership.

All thir, as they must be raised up by God, and by him made able for the work whereto they are called; so ought they know their message to be limited within Gods word, without the bounds of the which they ought not to passe.

All thir should take these titles and names onely (lest they be exalted and puft up in themselves) which the Scriptures gives unto them, as these which import labour, travell and work, and are names of offices and service, and not of idlenesse, dignity, worldly honour or preheminence, which by Christ our Master is expressly reproved and forbidden.

All these office-bearers should have their own particular flocks amongst whom they exercise their charge.

All should make residence with them, and take the inspection and oversight of them, every one in his vocation.

And generally thir twa things ought they all to respect: the glory of God, and edifying of his kirk, in discharging their duties in their calling.

Chap. IIII.

Of the Office-bearers in particular, and first of the Pastors or Ministers.

PAstors, Bishops, or Ministers, are they who are appointed to particular Congregations, which they rule by the word of God and over the which they watch. In respect whereof sometime they are called Pastors, because they feed their Congregation; sometime *Episcopi*, or Bishops, because they watch above their flock; sometimes Ministers, by reason of their service and office, and sometimes also Presbyters or Seniors, for the gravity in manners which they ought to have in taking care of the spirituall government, which ought to be most deare unto them.

They that are called unto the Ministery, or that offer themselves thereunto, ought not to be elected without any certain flock be assigned unto them.

No man ought to ingyre himselfe, or usurpe his office without lawfull calling.

They who are once called by God, and duely elected by man, after that they have once accepted the charge of Ministery, may not leave their functions.

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The deſerrours ſhould be admoniſhed, and in caſe of obſtinacy, finally, Excommunicate.

No Paſtor may leave his flock without Licenſe of the Provinciall or Nationall Aſſembly, which if he doe, after admonitions not obeyed, let the cenſures of the Kirk ſtrike upon him.

Unto the Paſtors apperteins teaching of the Word of God, in ſeaſon and out of ſeaſon, publikly and privately, alwaies travelling to edifie, and diſcharge his conſcience, as Gods word preſcribes to him.

Unto the Paſtors onely apperteins the adminiſtration of the Sacraments, in like manner as the adminiſtration of the Word: For both are appointed by God, as meanes to teach us, the one by the eare, and the other by the eyes, and other ſenſes, that by both, knowledge may be transferred to the minde.

It appertains by the ſame reaſon to the Paſtor to pray for the people, and namely, for the flock committed to his charge, and to bleſſe them in the name of the Lord, who will not ſuffer the bleſſings of his faithfull ſervants to be fruſtrate.

He ought alſo to watch above the manners of his flock, that the better he may apply the Doctrine to them in reprehending the diſſolute perſons, and exhorting the godly to continue in the feare of the Lord.

It appertains to the Miniſter after lawfull proceeding by the Elderſhip, to pronounce the ſentence of binding and looſing upon any perſon, according unto the power of the keys granted unto the Kirk.

It belongs to him likewiſe, after lawfull proceeding in the matter by the Elderſhip, to ſolemnizate mariage betwixt them, that are to be joyned therein, and to pronounce the bleſſing of the Lord upon them that enter in at that holy Band in the feare of God.

And generally all publick denunciations that are to be made in the Kirk before the Congregation concerning the Eccleſiaſticall affaires belonging to the Office of a Miniſter: For he is as meſſenger and Herauld betwixt God and the people in all theſe affaires.

CHAP. V.

Of Doctors, and their Office, and of the Schooles.

ONE of the two ordinary and perpetuall functions that travell in the Word, is the Office of the Doctor, who may be

alſo called Prophet, Biſhop, Elder, Catechiſer, that is, teacher of the Catechiſme, and rudiments of Religion.

His office is to open up the minde of the Spirit of God in the Scriptures ſimply, without ſuch applications as the Miniſters uſe, to the end that the faithfull may be inſtructed, and ſound Doctrine taught, and that the purity of the Goſpell be not corrupted through ignorance, or evill opinions.

He is different from the Paſtor, not only in name, but in diverſity of gifts. For to the Doctor is given the word of knowledge, to open up by ſimple teaching the myſteries of faith; to the Paſtor the gift of wiſdome, to apply the ſame by exhortation to the manners of the flock, as occaſion craveth.

Under the name and office of a Doctor wee comprehend alſo the order in Schooles, Colledges, and Univerſities, which hath been from time to time carefully maintained, as well among the Jewes and Chriſtians, as alſo among the prophane Nations.

The Doctor being an Elder, as is ſaid, ſhould aſſiſt the Paſtor in the government of the Kirk, and concurre with the Elders his brethren in all aſſemblies; by reaſon the interpretation of the Word, which is onely judge in Eccleſiaſticall matters, is committed to his charge.

But to preach unto the people, to Miniſter the Sacraments, and to celebrate mariages, pertaine not to the Doctor, unleſſe he be otherwiſe called ordinarily: howbeit the Paſtor may teach in the Schooles, as he who hath the gift of knowledge, oftentimes meet for that end, as the examples of *Polycarpus*, and others teſtifie, &c.

Chap. VI.

Of Elders, and their Office.

THE word Elder in the Scripture, ſometime is the name of Age, ſometime of Office. When it is the name of any Office, ſometime it is taken largely, comprehending as well the Paſtors and Doctors, as them who are called Seniors or Elders.

In this our diviſion, we call theſe Elders, whom the Apoſtles call Preſidents or Governours. Their office as it is ordinary, ſo is it perpetuall and alwayes neceſſary in the Kirk of God. The Elderſhip is a ſpirituall function, as is the Miniſtery.

Elders once lawfully called to the office, and having gifts from God meet to exerciſe the ſame, may not leave it again. Albeit ſuch a number of Elders may be choſen in certaine Congregations, that

one

one part of them may relieve another for a reaſonable ſpace, as was among the Levites under the Law in ſerving of the Temple.

The number of the Elders in every Congregation cannot well be limited, but ſhould be according to the bounds and neceſſity of the people.

It is not neceſſary that all Elders be alſo teachers of the Word, albeit the chiefe ought to be ſuch and ſwa are worthy of double-honour.

What manner of perſons they ought to be, we referre it to the expreſſe word, and namely the Canons written by the Apoſtle Paul.

Their office is as well ſeverally, as conjunctly, to watch diligently upon the flock committed to their charge, both publikely, and privately, that no corruption of Religion, or manners, enter therein.

As the Paſtors and Doctors ſhould be diligent in teaching and ſowing the ſeed of the Word, ſo the Elders ſhould be carefull in ſeeking the fruit of the ſame in the people.

It appertains to them to aſſiſt the Paſtor in examination of them that come to the Lords Table: item, in viſiting the ſick.

They ſhould cauſe the acts of the aſſemblies, as well particular as generall to be put in execution carefully.

They ſhould be diligent in admoniſhing all men of their duty according to the rule of the Evangell.

Things that they cannot correct by private admonitions they ſhould bring to the Elderſhip.

Their principall office is to hold Aſſemblies with the Paſtors and Doctors who are alſo of their number, for eſtabliſhing of good order and execution of Diſcipline, unto the which Aſſemblies all perſons are ſubject that remain within their bounds.

CHAP. VII.

Of the Elderſhips, Aſſemblies, and Diſcipline.

ELderſhips and Aſſemblies are commonly conſtitute of Paſtors, Doctors, and ſuch as we commonly call Elders, that labour not in the word and Doctrine: of whom, and of whoſe ſeverall power hath been ſpoken.

Aſſemblies are of foure ſorts. For either are they of particular Kirks and Congregations ane or moe, or of a Province, or of

a whole Nation, or of all and divers Nations professing one Jesus Christ.

All the Ecclesiasticall Assemblies have power to convene lawfully together for treating of things concerning the Kirk, and pertaining to their charge.

They have power to appoint times, and places to that effect, and at one meeting to appoint the dyet, time and place for another.

In all Assemblies an Moderatour should be chosen by common consent of the whole brethren convened, who should propone matters, gather the votes, and cause good order to be kept in assemblies.

Diligence should be taken, chiefly by the Moderator, that onely Ecclesiasticall things be handled in the assemblies, and that there be no medling with any thing pertaining to the civill jurisdiction.

Every Assembly hath power to send forth from them of their own number, ane or moe visitours to see how all things be ruled in the bounds of their jurisdiction.

Visitation of moe Kirks is no ordinary Office Ecclesiastick in the person of one man, neither may the name of a Bishop be attribute to the visitor onely, neither is it necessary to abide alwayes in one mans person, but it is the part of the Eldership to send out qualified persons to visit *pro re nata*.

The finall end of assemblies is first to keep the Religion and Doctrine in purity without error and corruption. Next, to keep comlinesse and good order in the Kirk.

For this orders cause, they may make certaine rules and constitutions appertaining to the good behaviours of all the members of the kirk in their vocation.

They have power also to abrogate and abolish all Statutes and Ordinances concerning Ecclesiasticall matters, that are found noysome and unprofitable, and agree not with the time, or are abused by the people.

They have power to execute Ecclesiasticall Discipline and punishment upon all transgressors, and proud contemners of the good order and policy of the Kirk, and so the whole Discipline is in their hands.

The first kinde and sort of assemblies, although they be within particular Congregation, yet they exerce the power, authority and Jurisdiction of the Kirk with mutuall consent, and therefore beare sometime the name of the Kirk.

When

When we ſpeake of the Elders of the particular Congregations, we mean not that every particular Pariſh-kirk can or may have their own particular Elderſhips, ſpecially in Landward; but we thinke three, foure, moe or fewer particular kirks may have one Elderſhip common to them all, to judge their Eccleſiaſticall cauſes.

Yet this is meet, That ſome of the Elders be choſen out of every particular Congregation, to concur with the reſt of their brethren in the common Aſſembly, and to take up the delations of offences within their own kirks, and bring them to the Aſſembly. This we gather of the practiſe of the Primitive kirke, where Elders, or Colledges of Seniors were conſtitute in Cities, and famous places.

The power of their particular Elderſhips is to uſe diligent labors in the bounds committed to their charge, that the kirks be kept in good order, to inquire diligently in naughty & unruly perſons, and travell to bring them in the way againe, either by admonition or threatning of Gods judgements, or by correction.

It pertaines to the Elderſhip to take heed that the word of God be purely preached within their bounds, the Sacraments rightly miniſtred, the Diſcipline rightly maintained, and the Eccleſiaſticall goods uncorruptly diſtributed.

It belongs to this kind of Aſſembly, to cauſe the ordinances made by the Aſſemblies provinciall, nationall, and generall, to be kept and put in execution.

To make conſtitutions which concerne τοπικὰ in the kirk, for the decent order of theſe particular kirks where they govern: Providing, they alter no rules made by generall or provinciall Aſſemblies, and that they make the provinciall Aſſemblies fore-ſeen of theſe rules that they ſhall make, and aboliſh them that tend to the hurt of the ſame.

It hath power to excommunicate the obſtinate.

The power of election of them who beare Eccleſiaſticall charges pertaines to this kinde of Aſſembly within their own bounds, being well erected, and conſtitute of many Paſtors and Elders of ſufficient abilitie.

By the like reaſon their depoſition alſo pertaines to this kinde of Aſſembly: as of them that teach erronious and corrupt Doctrine, that be of ſlanderous life, and after admonition deſiſt not; that be given to ſchiſme or rebellion againſt the kirk, manifeſt blaſphemy, ſimony, corruption of bribes, falſhood, perjury, whore-

dome,

dome, theft, drunkenneſſe, fighting worthy of punishment by the Law, uſury, dancing, infamy, and all others, that deſerve ſeparation from the kirk.

Theſe alſo who are altogether found unſufficient to execute their charge ſhould be depoſed, whereof other kirks would be advertiſed that they receive not the perſons depoſed.

Yet they ought not to be depoſed, who through age, ſickeneſſe, or other accidents become unmeet to do their office, in which caſe their honour ſhould remaine to them, their kirk ſhould maintaine them; and others ought to be provided to doe their office.

Provinciall aſſembles we call lawfull conventions of Paſtors, Doctors, and other Elders of a Province, gathered for the common affaires of the kirk thereof, which alſo may be called the conference of the kirk and brethren.

Their aſſembles are inſtitute for weighey matters to be intreated by mutuall conſent and aſſiſtance of the brethren within that Province, as need requires.

This aſſembly hath power to handle, order, and redreſſe all things committed or done amiſſe in the particular aſſemblies.

It hath power to depoſe the office-bearers of that province for good and juſt cauſes deſerving deprivation.

And generally their aſſemblies have the whole power of the particular Elderſhips whereof they are collected.

The Nationall aſſembly, which is generall to us, is a lawfull convention of the whole kirks of the Realm or Nation where it is uſed and gathered, for the common affaires of the kirk, and may be called the generall Elderſhip of the whol kirks in the Realm. None are ſubject to repaire to this aſſembly to vote, but Eccleſiaſticall perſons to ſuch a number, as ſhall be thought good by the ſame Aſſembly, not excluding other perſons that will repaire to the ſaid Aſſembly to propone, hear, and reaſon.

This Aſſembly is inſtitute, that all things either committed, or done amiſſe in the Provinciall Aſſemblies may be redreſſed and handled, and things generally ſerving for the weale of the whole body of the kirk within the Realm may be foreſeen, intreated and ſet forth to Gods glory.

It ſhould take care, that kirks be planted in places where they are not planted.

It ſhould preſcribe the rule how the other two kindes of Aſſemblies ſhould proceed in all things.

This Assembly should take heed, that the spirituall jurisdiction, and civill, be not confounded to the hurt of the kirk: That the Patrimony of the kirk be not consumed, nor abused; and generally concerning all weighty affaires that concern the weale and good order of the whole Kirks of the Realm, it ought to interpone authority thereto.

There is besides these, another more generall kinde of Assemblie, which is of all Nations, and all estates of persons within the kirk, representing the universall kirk of Christ, which may be called properly the Generall Assembly, or Generall Councell of the kirk of God.

These Assemblies were appointed and called together specially, when any great schisme or controversie in Doctrine did arise in the kirk, and were convocate at command of godly Emperours being for the time, for avoiding of schisme within the Universall kirk of God, which because they pertain not to the particular estate of any Realm we cease further to speak of them.

CHAP. VIII.

Of the Deacons and their Office, the last Ordinary function in the Kirk.

THE word Διακονος sometimes is largely taken, comprehending all them that bear office in the Ministery, and spirituall function in the kirk.

But now, as we speak, it is taken only for them, unto whom the collection and distribution of the almes of the faithfull and Ecclesiasticall goods doth belong.

The office of the Deacons so taken, is an ordinary and perpetuall Ecclesiasticall function in the kirk of Christ.

Of what properties and duties he ought to be that is called to this function, we remit it to the manifest Scriptures.

The Deacon ought to be called and elected, as the rest of the Spirituall Officers, of the which election was spoken before.

Their Office and power is to receive, and to distribute the whole Ecclesiasticall goods unto them, to whom they are appointed.

This they ought to doe according to the judgement, and appointment of the Presbyteries or Elderships (of the which the Deacons are not) that the patrimony of the kirk and poore, be not converted to private mens uses, nor wrongfully distribute.

CHAP. IX.

Of the Patrimony of the Kirk, and distribution thereof.

BY the Patrimony of the Kirk, we meane whatsoever thing hath been at any time before, or shall be in times comming given, or by consent or universall custome of Countries professing the Christian Religion applied to the publick use and utility of the kirk.

So that under the Patrimony we comprehend all things given or to be given to the Kirk and service of God, as lands, biggings, possessions, annuel rents, and all such like, wherewith the Kirk is doted, either by donations, foundations, mortifications, or any other lawfull titles of Kings, Princes, or any persons inferiour to them, together with the continuall oblations of the faithfull.

We comprehend also all such things as by Laws or Custome, or use of Countries have been applied to the use and utility of the Kirk; of the which sort are Teinds, Manses, Gleibs, and such like, which by common and municipall Laws and universall Custome are possessed by the Kirk.

To take any of this Patrimony by unlawfull meane, and convert it to the particular and prophane use of any person, we hold it a detestable sacrilledge before God.

The goods Ecclesiasticall ought to be collected, and distributed by the Deacons, as the word of God appoints, that they who beare office in the Kirk be provided for without care or solicitude.

In the Apostolicall Kirk, the Deacons were appointed to collect and distribute what summe soever was collected of the faithfull, to distribute unto the necessity of the Saints, so that none lacked amongst the faithfull.

These collections were not onely of that which was collected in manner of almes, as some suppose, but of other goods moveable, and unmoveable, of lands and possessions, the price whereof was brought to the feet of the Apostles.

This office continued in the Deacons hands, who intrometted with the whole goods of the Kirk, ay and while the estate thereof was corrupted by Antichrist, as the ancient Canons bear witnesse.

The same Canons make mention of a fourefold distribution of the Patrimony of the kirk, whereof one part was applyed to the Pastor or Bishop for his sustentation and hospitality; another to the Elders and Deacons, and all the Clergy; the third to the poor, sick

persons

persons and strangers; the fourth to the upholding other affaires of the kirk, specially extraordinary.

We adde hereunto the Schooles and Schoolemasters also, which ought and may be well sustained of the same goods, and are comprehended under the Cleargy. To whom we joyne all Clerks of Assemblies, as well particular as generall, Syndicks or Procutors of the kirk affaires, takers up of Psalmes, and such like other ordinary Officers of the Kirk, so farre as they are necessary.

CHAP. X.

Of the Office of a Christian Magistrate in the Kirk.

ALthough all the members of the Kirk be holden every one in their vocation, and according thereto to advance the Kingdom of Jesus Christ, so farre as lyeth in their power, yet chiefly Christian Princes, and other Magistrates, are holden to doe the same.

For they are called in the Scripture nourishers of the Kirk, for so much as by them it is, or at least ought to be maintained, fostered, upholden and defended against all that would procure the hurt therof.

So it pertains to the office of a Christian Magistrate, to assist and fortifie the godly proceedings of the Kirk in all behalfes; and namely to see that the publique estate and Ministery thereof be maintained and sustained, as it appertains, according to Gods Word.

To see that the Kirk be not invaded, nor hurt by false Teachers, and Hirelings, nor the rooms thereof be occupied by dumb doggs, or idle bellies.

To assist and maintain the Discipline of the Kirk, and punish them civilly, that will not obey the censure of the same, without confounding alwayes the one jurisdiction with the other.

To see that sufficient provision be made for the Ministery, the Schooles, and the poore: and if they have not sufficient to awaite upon their charges, to supply their indigence even with their own rents, if need require.

To hold hand as well to the saving of their persons from injury and open violence, as to their rents and possessions, that they be not defrauded, robbed, nor spoiled thereof.

Not to suffer the Patrimony of the Kirk to be applyed to prophane and unlawfull uses, or be devoured by idle bellies, and such as have no lawfull function in the Kirk, to the hurt of the Ministery, Schools, poore and other godly uses, whereupon the same ought to be bestowed.

To make lawes and constitutions agreeable to Gods word, for advancement of the Kirk, and policie thereof, without usurping any thing that pertains not to the civil sword, but belongs to the offices that are meerly Ecclesiasticall, as is the ministerie of the Word and Sacraments, using Ecclesiasticall Discipline, and the spirituall execution thereof, or any part of the power of the spirituall keys, which our Master gave to the Apostles, and their true successors.

And although Kings and Princes that be Godly, sometimes by their owne authority, when the Kirk is corrupted, and all things out of order, place Ministers, and restore the true service of the Lord, after the example of some godly Kings of *Juda*, and divers godly Empeours, and Kings also in the light of the new Testament. Yet where the ministerie of the Kirk is once lawfully constitute, and they that are placed, doe their office faithfully, all godly Princes and Magistrates ought to heare, and obey their voice, and reverence the Majestie of the Son of God speaking in them.

CHAP. XI.

Of the present abuses remaining in the Kirk, which we desire to be reformed.

AS it is the duty of the godly Magistrate to maintaine the present libertie, which God hath granted by the Preaching of his Word, and the true administration of the Sacraments within this Realme: So is it to provide, that all abuses which yet remaine in the Kirk, be removed, and utterly taken away.

Therefore, first the admission of men to papisticall titles of benefices, such as serve not, nor have no function in the Reformed Kirk of Christ, as Abbotes, Commendators, Priors, Prioresses, and other titles of Abbeys, whose places are now for the most part by the just judgement of God demolished, and purged of idolatry, is plain abuse, and is not to receive the Kingdome of Christ amongst us, but rather to refuse it.

Such like that they that of old were called the Chapiters and Convents of Abbeys, Cathedrall kirks, and like places, serve for nothing now, but to set fewes and tacks, if any thing be left of the kirk lands and teinds, in hurt and prejudice thereof, as daily experience teacheth, and therefore ought to be utterly abrogate and abolished.

Of the like nature are the Deanes, Archdeacons, Chantours, Subchantours, Thesaurers, Chancellors and others having the like titles flowing from the Pope and Canon law onely, who have no place in the reformed kirk.

The

The kirks also which are united together, and joyned by annexation to their benefices, ought to be separated and divided, and given to qualified Ministers, as Gods Word craves.

Neither ought such abusers of the kirks Patrimony to have vote in Parliament, nor sit in Councell under the name of the kirk and kirkmen, to the hurt and prejudice of the libertie thereof, and laws of the Realme made in favour of the Reformed kirk.

Much lesse is it lawfull, that any person amongst these men should have five, sixteen, twenty or moe kirks, all craving the charge of souls, and bruike the patrimony thereof, either by admission of the Prince, or of the kirk, in this light of the Evangell. For it is but a mockage to crave reformation, where such like have place.

And in so farre, as in the order taken at *Leith*, in the yeere of our Lord 1571, it appeares that such may be admitted, being found qualified; either that pretended order is against all good order, or else it must be understood not of them that be qualified in worldly affaires, or to serve in Court, but such as are qualified to teach Gods Word, having their lawfull admission of the kirk.

As to Bishops, if the name Ἐπίσκοποι be properly taken, they are all one with the Ministers, as before was declared. For it is not a name of superiority and lordship, but of office and watching.

Yet because in the corruption of the kirk, this name (as others) have been abused, and yet is likely to be, we cannot allow the fashion of these new chosen Bishops, neither of the Chapiters that are Electors of them to such offices, as they are chosen unto.

True Bishops should addict themselves to a particular flock, which sundry of them refuse, neither should they usurpe Lordship over their brethren, and over the inheritance of Christ, as these men doe.

Pastors, in so farre as they are Pastors, have not the office of Visitation of moe kirks joyned to the pastorship, without it be given to them.

It is a corruption, that Bishops should have further bounds to visit, nor they may lawfully.

No man ought to have the office of Visitation, but he that is lawfully chosen thereunto.

The Elderships being well established, have power to send out visitours one or moe, with commission to visit the bounds within their Eldership, and likewise after count taken of them, either

continue them, or remove them from time to time; to the which Eldershipe they shall be alwayes subject.

Criminall jurisdiction in the person of a pastor, is a corruption.

It agreeth not with the word of God, that Bishops should be Pastors of Pastors, Pastors of many flocks, and yet without a certaine flock, and without ordinary teaching.

It agreeth not with the Scriptures, that they should be exemed from the correction of their brethren, and Discipline of the particular Eldership of the Kirk, where they shall serve, neither that they usurpe the Office of Visitation of other Kirks, nor any other function beside other Ministers, but so farre as shall be committed to them by the kirk.

Wherefore, we desire the Bishops that now are, either to agree to that order that Gods word requires in them, as the generall kirk will prescribe unto them, not passing their bounds, either in Ecclesiasticall or Civill affaires, or else to be deposed from all function in the kirk.

We deny not in the meane time, but Ministers may and should assist their Princes when they are required, in all things agreeable to the Word, whether it be in Councell, or Parliament, or otherwayes; Providing alwayes, they neither neglect their own charges, nor through flattery of Princes hurt the publick estate of the Kirk.

But generally, we say, no person under whatsoever title of the Kirk, and specially the abused titles in Papistry, of Prelates, Convents, and Chapters, ought to attempt any act in the Kirks name, either in Councell, or Parliament, or out of Councell, having no Commission of the Reformed Kirk within this Realme.

And by Act of Parliament it is provided, that the Papisticall Kirk and Jurisdiction should have no place within the same, and no Bishop nor other Prelate in times comming should use any jurisdiction flowing from his authority.

And againe, that no other Ecclesiasticall Jurisdiction should be acknowledged within this Realme, but that which is, and shall be in the Reformed Kirk, and flowing therfrom.

So we esteem holding of Chapiters in Papisticall manner, either in Cathedrall kirks, Abbeyes, Colledges, or other conventuall places, usurping the name and authority of the kirk, to hurt the patrimony thereof, or use any other Act to the prejudice of the same, since the yeare of our Lord 1560 yeares, to be abuse and corruption, contrary to the liberty of the true kirk, and lawes of the Realme;

and

and therefore ought to be annulled, reduced, and in times comming utterly discharged.

The dependances also of the Papisticall jurisdiction are to be abolished; of the which sort is mingled jurisdiction of the Commissars, in so farre as they meddle with Ecclesiasticall matters, and have no Commission of the kirke thereto, but were elected in time of our Soveraignes mother, when things were out of order. It is an absurd thing, that sundry of them having no function of the kirk, should be Judges to Ministers, and depose them from their roomes. Therefore they either would be discharged to meddle with Ecclesiasticall matters, or it would be limited to them in what matters they might be Judges, and not hurt the liberty of the kirk.

They also that before were of the Ecclesiastique estate in the Popes kirk, or that are admitted of new to the Papisticall titles, and now are tollerate by the lawes of the Realme to possesse the two-part of their Ecclesiasticall rents, ought not have any further liberty, but to intromet with the portion assigned and granted to them for their life-times; and not under the abused titles which they had to dispon the kirk-rents, set tackes and fewes thereof at their pleasure, to the great hurt of the kirk, and poore labourers that dwell upon the kirk-lands, contrary to all good conscience and order.

CHAP. XII.

Certain speciall heads of Reformation, which we crave.

WHatsoever hath been spoken of the offices of the kirk, the severall power of the office-bearers, their conjunct power also, and last of the patrimony of the kirk, we understand it to be the right Reformation which God craves at our hands, that the kirk be ordered according thereto, as with that order which is most agreeable to the Word.

But because something would be touched in particular, concerning the estate of the Countrey, and that which we principally seek to be reformed in the same, we have collected them in these heads following.

Seeing the whole Countrey is divided in Provinces, and thir Provinces againe are divided in Parishes, as well in land-ward, as in Townes; in every Parish and reasonable Congregation there would be placed one or moe Pastors to feed the flock, and no Pastor or Mi-

Miniſter alwayes to be burdened with the particular charge of moe kirks or flocks then one alanerly.

And becauſe it will be thought hard to finde out Paſtors or Miniſters to all the paroch kirks of the Realm, as well in Landward, as in Towns, we think by the advice of ſuch as commiſſion may be given to by the kirk and Prince, Pariſhes in landward or ſmall Villages, may be joyned two or three or more, in ſome places together, and the principall and moſt commodious kirks to ſtand, and be repaired ſufficiently, and qualified Miniſters placed thereat; and the other kirks, which are not found neceſſary, may be ſuffered to decay, their kirk-yards alwayes being kept for buriall places, and in ſome places where need requires, a Pariſh, where the Congregation is over great for one kirk, may be divided in twa or moe.

Doctors would be appointed in Univerſities, Colledges, and in other places needfull, and ſufficiently provided for, to open up the meaning of the Scriptures, and to have the charge of Schooles, and teach the rudiments of Religion.

As for Elders, there would be ſome to be cenſurers of the manners of the people, one or moe in every Congregation, but not an Aſſembly of Elders in every particular kirk, but onely in Towns, and famous places, where reſort of men of judgement and ability to that effect may be had, where the Elders of the particular kirks about may convene together, and have a common Elderſhip, and aſſembly-place among them, to treat of all things that concerns the Congregations of which they have the overſight.

And as there ought to be men appointed to unite and divide the Pariſhes, as neceſſity and commodity requires: So would there be appointed by the generall kirk, with aſſent of the Prince, ſuch men as feare God, and know the eſtate of the Countries, that were able to nominate and deſigne the places, where the particular Elderſhips ſhould convene, taking conſideration of the Dioceſſe, as they were divided of old, and of the eſtate of the Countries, and Provinces of the Realm.

Likewiſe concerning Provinciall and Synodall Aſſemblies conſideration were eaſie to be taken: How many and in what places they were to be holden, and how oft they ſhould convene, ought to be referred to the liberty of the generall kirk, and order to be appointed therein.

The

nall Assemblies of this Countrey, called commonly Generall Assemblies, ought alwayes to be reteined in their owne liberty, and have their owne place.

With power to the kirk to appoint times and places convenient for the same, and all men, as well Magistrates, as inferiours to be subject to the judgement of the same in Ecclesiasticall causes, without any reclamation or appellation to any Judge, Civill or Ecclesiasticall within the Realm.

The liberty of the election of persons called to the Ecclesiasticall function, and observed without interruption, so long as the kirk was not corrupted by Antichrist, we desire to be restored and retained within this Realm.

So that none be intruded upon any Congregation, either by the Prince, or any inferiour person, without lawfull election, and the assent of the people over whom the person is placed, as the practise of the Apostolicall and Primitive Kirk, and good order craves.

And because this order, which Gods word craves, cannot stand with patronages and presentation to benefices used in the Popes kirk, we desire all them, that truely feare God, earnestly to consider, that for as much as the names of patronages and benefices, together with the effect thereof, have flowed from the Pope, and corruption of the Canon law onely, in so farre as thereby any person was intruded or placed over Kirkes having *Curam animarum*.

And for as much as that manner of proceeding hath no ground in the word of God, but is contrary to the same, and to the said liberty of Election, they ought not now to have place in this light of Reformation. And therefore, whosoever will embrace Gods word, and desire the kingdome of his Son Christ Jesus to be advanced, they will also embrace, and receive that policie and order which the word of God, and upright estate of his Kirk craves, otherwise it is in vaine that they have profest the same.

Notwithstanding as concerning other patronages of benefices that have not *curam animarum*, as they speak: such as are chaplenries, prebendaries founded upon temporall lands, annuels, and such like, may be reserved unto the ancient Patrones, to dispone hereupon, when they vaike, to schollers and bursers, as they are required by act of Parliament.

As for the Kirk rents in generall we desire that order be admitted and maintained amongst us, that may stand with the sincerity

of Gods word, and practise of the purity of the Ki

To wit, that, as was before spoken, the whole rent and [illegible] of the Kirk, excepting the small patronages before mentioned, may be divided in foure portions: one thereof to be assigned to the Pastor for his entertainment, and hospitality; an other to the Elders, Deacons and other officers of the Kirk, such as clerks of Assemblies, takers up of the Psalmes, Beadels and keepers of the Kirk, so far as is necessary: Joyning with them also the Doctors, and Schooles, to help the ancient foundations where need requires: the third portion to be bestowed upon the poore members of the faithfull, and hospitalls: the fourth for reparation of the Kirks, and other extraordinary charges as are profitable for the Kirk, and also for the common-wealth, if need require.

We desire therefore the Ecclesiasticall goods to be uplifted and distributed faithfully to whom they appertaine, and that by the ministerie of the Deacons, to whose office properly the collection and distribution thereof belongs, that the poore may be answered of their portion thereof, and they of the Ministery live without care and solicitude: as also the rest of the treasury of the Kirk may be reserved, and bestowed to their right uses.

If these Deacons be elected with such qualities as Gods word craves to be in them, there is no feare that they shall abuse themselves in their office, as the profane Collector did of before.

Yet because this vocation appeares to many to be dangerous, let them be oblished, as they were of old, to a yearely count to the Pastors and Eldership; and if the Kirk and Prince think expedient, let cautioners be oblished for their fidelity, that the Kirk rents on na wayes be dilapidat.

And to the effect this order may take place, it is to be provided that all other intrometters with the Kirk rent, Collectors generall or speciall, whether it be by appointment of the Prince, or otherwaies, may be denuded of further intromission therewith, and suffer the Kirk rents in time comming to be wholly intrometted with by the ministrie of the Deacons, and distribute to the use before mentioned.

And also, to the effect that the Ecclesiasticall rents may suffice to these uses for the which they are to be appointed, Wee thinke it necessary to be desired, that all alienations, setting of fewes, or tacks of the rents of the Kirk, as well lands as tiends, in hurt and diminution of the old rentalls, be reduced and annulled,

[illegible], and the patrimony of the of Kirk restored to the former [illegible] liberty.

And likewise, that in times comming the tiends be set to nane, but to the labourers of the ground, or else not set at all, as was agreed upon, and subscribed by the Nobility of before.

CHAP. 13.

The utilitie that shall flow from this reformation to all Estates.

SEeing the end of this spirituall government and policie whereof we speak, is, that God may be glorified, the kingdome of Jesus Christ advanced, and all who are of his mysticall body may live peaceable in conscience; Therfore we dare boldly affirme, that all these who have true respect to these ends, will even for conscience cause gladly agree and conforme themselves to this order, and advance the same, so farre as lyeth in them, that their conscience being set at rest, they may be repleniſhed with spiritual gladnesse in giving full obedience to that which Gods word, and the testimony of their owne conscience doth crave, and refusing all corruption contrary to the same.

Next wee shall become an example and paterne of good and godly order to other nations, countries, and Kirks professing the same Religion with us, that as they have glorified God in our continuing in the sincerity of the word hitherto, without any errours, praise be to his name: so they may have the like occasion in our conversation, when as we conforme our selves to that discipline, policie, and good order, which the same word, and purity of reformation craveth at our hands: Otherwise that fearfull sentence may be justly said to us, *The servant knowing the will of his Master, and not doing it*, &c.

Moreover, if we have any piety or respect to the poore members of Jesus Christ, who so greatly increase and multiply amongst us, we will not suffer them to be longer defrauded of that part of the patrimony of the Kirk, which justly belongs unto them; and by this order, if it be duly put to execution, the burden of them shall bee taken off us to our great comfort, the streets shall be cleansed of the cryings and murmurings of them, as we shall no more be any scandall to other Nations, as we have hitherto been, for not taking order with the poore amongst us, and causing the word which we professe to be evill spoken of, giving occasion of

[illegible] under to the enemies, [illegible]
simple and godly.

Besides this, it shall be a great ease [illegible] to the common people, in relieving them of the [illegible] their Kirks, in bigging of brigges, and other like [illegible] to the labourers of the ground in payment of their [illegible], and shortly in all these things, whereinto they have been hitherto rigorously handled by them that were falsly called Kirk-men, their tack-men, factours, chalmerlanes and extortioners.

Finally, to the Kings Majestie, and common-wealth of the countrey this profit shall redound, That the other affaires of the Kirk being sufficiently provided, according to the distribution, of the which hath been spoken; the superplus being collected in the treasurie of the Kirk may be profitably imployed, and liberally bestowed upon the extraordinary support of the affaires of the Prince and Common-wealth, and specially of that part which is appointed for reparation of Kirks.

So to conclude, all being willing to apply themselves to this order, the people suffering themselves to be ruled according thereto: the Princes and Magistrates not being exemed, and these that are placed in the Ecclesiasticall estate rightly ruling and governing, God shall be glorified, the Kirk edified, and the bounds thereof inlarged, Christ Jesus and his Kingdome set up, Satan and his Kingdome subverted, and God shall dwell in the midst of us, to our comfort, through Jesus Christ, who together with the Father and the Holy Ghost, abides blessed in all eternity, *Amen.*

FINIS.